THE FOREIGN MISSIONS OF PROTESTANTISM.

BY

PROFESSOR CHRISTLIEB.

OF

BONN UNIVERSITY.

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PROTESTANT FOREIGN MISSIONS:

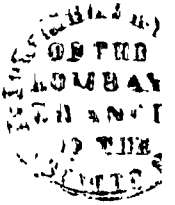
THEIR PRESENT STATE.

Ballantyne Press
BALLANTYNE, HANSON AND CO.
EDINBURGH AND LONDON

PROTESTANT FOREIGN MISSIONS:

THEIR PRESENT STATE.

A Universal Survey.



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BY

67714

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Second Edition.

LONDON:
JAMES NISBET & CO., 21 BERNERS STREET.
MDCCCLXXX.

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PREFACE.

AN extract from the following pages, in the form of a Report, drawn up at the request of the Committee of the Evangelical Alliance, was read at the General Conference at Basel, September 5, 1879. The whole appeared first in the second volume of the "Berichte über die Versammlungen der evang. Allianz im September 1879," pp. 665–828 (the English edition will give but a very short abstract of some twenty pages), and afterwards in the "Allgemeine Missions-Zeitschrift" (Gütersloh, Bertelsmann), November and December 1879. The present separate edition, which has also been translated into French and Dutch, was undertaken at the request of many friends from abroad interested in the cause of missions, and is now presented in a form revised and, in some places, supplemented and enlarged.

THEODORE CHRISTLIEB.

BONN,
Easter 1880.

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PROTESTANT FOREIGN MISSIONS.

INTRODUCTION.

SINCE the commencement of the nineteenth century Protestant missions have been spreading among peoples of every race and in every possible state of civilisation; they have been growing ever vaster in extent and in plan of operation, while they are always becoming more difficult to estimate in their effects and fruits, in their leavening influence on the faith and life of the heathen, as well as in their reflex action on the Church at home.

There is, at the present day, perhaps no one who is equally familiar with all the operations of the numerous societies of the Old and New Worlds, and, it may now be added, of Australia, Africa, and the South Seas. Many have a thorough acquaintance with particular schemes, not a few have been able to take a survey of much, but there is hardly any one who is, so to speak, sure that he has all the cords in hand,

—such is the variety of material presented by the different missionary magazines, and so quickly do exact statistics change with the arrival of every mail.

The great general conferences, like those of Liverpool in 1860 and Mildmay (London) in 1878, and of the special centres of labour, Allahabad, for India, in 1872, and Shanghai, for China, in 1877, have doubtless rendered comparatively easy a survey of the chief fields of missionary enterprise and what has been accomplished in them. But the great outstanding features divert attention from what seems to be of less importance, and the labours of the large societies throw into the shade those of the smaller; so that, whatever may be known of particular spheres, a complete acquaintance with all the different fields of missionary labour is not obtained. No account is here taken of private missionaries, now not uncommon, who labour independently, unconnected with any society, and of whose work reports can be had only accidentally.

But many though the difficulties be for the historian or the compiler of statistics, they are much greater for him who attempts to form a theory of missions. His endeavour it must be to obtain a complete survey, so that by comparing the principles and methods according to which each society is conducted, and having regard to them in their effects,

and fruits, he may deduce the results of experience as guides for future action. But here printed material, generally accessible, is totally wanting; the majority of societies contenting themselves with giving their agents oral or written instructions for each special province of labour.

The reader, then, will kindly take into consideration the enormous difficulties, and in fairness not expect in the figures given more than approximation to correctness (except in the official figures, which I have taken much trouble to collect), nor in the hints on the present methods of operation more than one or two characteristic features, imperfect and incomplete "aperçus" with regard to the chief burning questions. Especially not from one who himself has never laboured directly in the foreign field, but has only succeeded, from time to time, in ascending, as in a "ballon captif," above the church spires and gaining somewhat of a general survey, and who would now invite the reader to accompany him on a journey round the world swifter than on wing of bird.

Our theme, *The Present State of Protestant Missions to the Heathen,* naturally embraces—(1.) The missionary efforts at *home,* that lever force which from her own midst the mother Church has brought into play, in order to the accomplishment of the gigantic work; and (2.) The labours of missionaries

abroad; both of these according to the different branches of method and result. In order then to accomplish, at least in outline, the task imposed upon me, I shall, after rapidly contrasting the past and the present of missions, exhibit in their most prominent features *the missionary agencies of the mother Churches,* showing their strength and their plan of operation. Then, conducting the reader into the *heathen world,* I shall show him what has been accomplished there, taking it according to certain groups,—from time to time letting fall *hints* and making *observations* for guidance in the *labours and aims of the immediate future,* as these are suggested by the experience of the methods hitherto employed. And I think I shall serve my purpose best, if, in the consideration of particular fields of labour, I enter less into statistical detail, and lay more stress on those practical and technical points, on the right treatment of which a further increase of prosperity seems chiefly to depend, and with regard to which, therefore, a general understanding is much to be desired.

I.—Past and Present.

The very announcement of our subject invites to a *comparison of the past with the present.* And truly the present, as compared with the former state of Protestant foreign missions, affords just ground for thankfulness and hope. We live in an age of missions, such—the mere *outward extent* of them shows it—as the Christian Church has never seen. After the evangelisation by the primitive Church of the regions—for the most part civilised—on the shores of the Mediterranean, the Christianising of the rude, barbarous peoples and tribes of Europe by the mediæval mission,—and the advance of Christianity into some of the colonies and kingdoms of Eastern Asia in the sixteenth century,—the age of *universal missions* has been dawning ever more generally and ever with increasing clearness. The cross of Christ is being lifted up no longer in a few non-Christian lands, but in every one, among all races of men,—the comparatively civilised as well as the morally most degraded; in colonies, as in independent heathen lands; in hundreds of languages and dialects. Those provinces of the Church, too, once lost to her and crushed beneath the bloody heel of Islam, by the light of the Gospel are now being awakened to newness of life. The following was, on the whole the modest

result of missionary enterprise in the eighteenth century, in spite of its many heroic and never-to-be-forgotten pioneers:—

One or two somewhat artificial, and, consequently, not very firmly-rooted Dutch missions in Ceylon and the Moluccas; those of individual Americans and the Moravians, dragging out a laborious existence amid the confusion of continual warfare, among the Indians of North America; those of the Halle-Danish Society in a few districts of East India, full of promise, but under the deadening influence of rationalism, gradually becoming weaker; the labours of the Norwegio-Swedish Society, conducted with varying success in Lapland; the flourishing stations of the Moravians and Wesleyans in the West Indies and Surinam; one or two feeble lights of the Gospel in ice-bound Greenland and Labrador, brought thither by Norwegians, Danes, and more especially by the Moravians; and the missions of the Moravians at the Cape, small, and soon extinguished.

And now? The ISLANDS OF THE PACIFIC, thrown open to the Gospel with the turn of the century, have gradually and on all sides been taken up by England and America, more especially through the employment of native agents, till whole groups of them — indeed all Malayish Polynesia — are now almost entirely Christianised; whilst in Melanesia and Mikronesia the field of missionary labour is being

every year extended. The gates of BRITISH EAST INDIA have been opened, bit by bit, first to English and then to foreign missionaries; and this immense kingdom—from Cape Comorin to the Punjaub and up to the Himalayas, where the Gospel is now knocking at the door of Thibet—is to-day studded with stations, more thickly than that network of missions which, towards the end of the first century, encompassed the empire of Rome.

The largest and many of the smaller islands also of the INDIAN ARCHIPELAGO—Sumatra, Java, Borneo, Celebes, and now New Guinea—possess evangelical missions, partly on the sea-coast, and partly far in the interior. BURMAH and, in part, SIAM have been opened to the Gospel. That most powerful and most thickly populated of heathen lands, CHINA, compelled to fling back her gates ever wider, has been traversed by several pioneers of the Gospel, up to Thibet and Burmah. The half of her provinces, in all the principal points from Hong-Kong and Canton to Peking and Manchuria, are in contact with a chain of stations, thin though it be; while Protestant missionaries have been sent to her teeming population in other lands, in Australia and America. JAPAN, granting in her eagerness for reform, an entrance to the Gospel, has been speedily seized upon by English and American missionaries, who can now, after comparatively short labour, point to several dozens of orga-

nised Christian communities. Even the Aborigines of AUSTRALIA have in one or two places been brought into contact with the Gospel. In the LANDS OF ISLAM, from the Balkans to Bagdad, from Egypt to Persia, new centres of evangelisation for Christians and Mohammedans have been established, by means of theological seminaries and Christian medical missions, conducted, for the most part, by Americans. The cradle of the Gospel, PALESTINE, from Bethlehem to Tripoli and the northern slopes of Lebanon, is studded with Protestant schools, and possesses several Protestant churches. AFRICA is being attacked in ever stronger force, from west, south, and east. On the *west*, from the Senegal to the Gaboon, and just lately as far as the Congo, the coast is occupied with stations from Britain, Basel, and Bremen. SOUTH AFRICA, at the extreme end of it, is being evangelised by a host of German, Dutch, English, Scottish, French, and Scandinavian societies. On both sides, as in the centre, Protestant missions are pushing forward—although war has given a momentary check to their progress—farther and farther north: on the left, beyond the great Fish Bay, into the Hereroland and Ovamboland; on the right, as far as Zululand and Delagoa Bay; in the centre, up to the Betjuans and Basutos. On the *east*, over Madagascar, after prolonged storm, the sun of the Gospel breaks brightly, never again to be obscured. Though

there are one or two foreposts along the coast, from Zanzibar and the Nile to Abyssinia, it is chiefly on the road which the great Scotchman opened up that there has been a prodigious advance of Scottish, English, and now, too, American missions and of civilisation, into the very heart of the Dark Continent, to the central lakes of East Africa, till, now, the jealousy of Rome has been excited to follow the example. In AMERICA the immense plains of the HUDSON'S BAY TERRITORY, from Canada, beyond the Rocky Mountains, to the Pacific Ocean, have not only been traversed by English Episcopal and Wesleyan missionaries—in keen competition with the Roman Catholics—but have been opened up to the Gospel by the rapidly-increasing Indian missions. In the UNITED STATES hundreds of thousands of freed negroes have formed themselves into Protestant congregations. And, the work of evangelisation, carried on among them by the Christian Churches, seems to awaken new hopes for the future of at least some of the remaining Indian tribes. In CENTRAL AMERICA and the WEST INDIES, as far as these are under the mother countries, Protestant missions have spread from island to island; whilst on the Mosquito coast, in the opposite mainland of Honduras, and in British and Dutch Guiana, they are gaining an ever firmer hold. Lastly, the southern extremities of the American continent, the Falkland Islands, Tierra del

Fuego, and Patagonia, are already tinged with the first streaks of the dawning Gospel, missionaries, agents of the South American Missionary Society (London), having recently penetrated into the interior, to the territories on the banks of the Amazon and even to the Indians of BRAZIL. In truth, then, this rapid survey shows that Protestant missions are, in extent, literally *œcumenical*, and that the evangelistic efforts of our age are but the beginning of a worldwide mission!

If we confine ourselves to a retrospect, not of seventy or eighty, but of twenty or thirty years, and look at the new countries annexed in Turkey, East India, Japan, the South Seas, in Africa, and America, we will find that the amount of missionary labour has not been doubled merely but quadrupled. Large new spheres of enterprise, too, have been opened up in territories formerly occupied. Of these I would mention only the work among the female population of India. "If any one had told me twenty-five years ago," writes that veteran of Indian missions, Mr. LEUPOLT, "that not only should we have free access to the natives in their houses, but that zenanas would be open in cities like Benares, Lucknow, Agra, Delhi, Amritsir, and Lahore, and that European ladies, with their native assistants, would be admitted to teach the Word of God in them, I would have replied, 'All things are possible to God, but I do not expect such a glorious event in my day!' But what has

God done? More than we expected and prayed for! His name be praised!"*

As a matter of fact, from Calcutta to Peshawur, and in the south down as far as Palamcotta, there are 1200 zenanas, to whom the agents of the Indian Female Normal School and Instruction Society alone—not to speak of others—have access. And with this infinite extension of the work abroad, there has been an increased power in the machinery at home—a growth of the *missionary spirit* and of *missionary societies* in moral and material strength.

Times, like those of ninety years ago, are gone by, when that pioneer of English missions in the East Indies, Dr. CAREY, after proposing "that a discussion take place on the Church's duty with regard to missions," was peremptorily commanded by the astonished conference, to be silent;† or when the Scottish General Assembly, about eighty years ago, during its first discussion on the subject of missions, declared a similar motion to be fanatical and absurd—dangerous, indeed, and revolutionary—till old Dr. JOHN ERSKINE, rising up, and laying his trembling hand on the Bible, hurled, like a thunderbolt, among his awestruck hearers the commands and

* See "Church Mission-Intelligencer," April 1879, p. 197.

† Marshmann, "Life and Times of Carey," i. p. 10; Christlieb, "Der Missionsberuf des Evangelischen Deutschlands," p. 39.

promises with regard to missions, and thus recalled them to a sense of their long-neglected duty;* or when a German professor of theology, in 1798, explained the existence of a missionary society in Ostfriesland, on the principle that German culture had not yet penetrated to that remote corner;† or when that band of pious students in Andover (Massachusetts), headed by ADONIRAM JUDSON (the subsequent missionary to Burmah), were obliged to ask the General Assembly of the Congregationalists of Massachusetts whether the idea of missions, which filled their hearts, was "visionary and impracticable;" and if not, whether, in putting it into execution, they might expect any help from America.‡

All Scotland now is proud of a missionary like Dr. DUFF. Now she has raised her great and peaceful conqueror of Africa on a pedestal in her capital—Bible and axe in hand—a speaking proof of the newly-established principle, that culture can make no progress apart from missions and the Gospel. Now, followed by England, she sends whole missionary colonies into the heart of Africa, to perpetuate the services of

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* Dr. Wallace at the Annual Meeting of the London Missionary Society, see "Chronicles of the London Missionary Society," June 1875, p. 130, *sqq.*

† Warneck, "Die Christliche Mission," 1879, p. 28, *sqq.*

‡ Tracy, "History of the American Board of Commissioners for Foreign Missions," p. 26.

LIVINGSTONE. England, too, has now proved to every man—a triumph this hero prophesied years before—that the mocking smile over "Exeter Hall" was a *risus sardonicus;** while it is with respect and appreciation that her political press, for prudential reasons, speaks of the labours of the great missionary societies. Now, America is before all other lands, England alone excepted, in her interest in missions and in liberality towards them, and some of her great missionary societies have no difficulty in supplying their need for workers from the theological students of the universities. There are now in all Protestant lands missionary societies, great and small, firmly rooted in the life of the Church at home by means of countless associations. And, what fifty years ago was a rare experiment, annual missionary festivals, in thousands of towns and villages, have become an institution dear to the heart of the Protestant people. Now, here and there at least, lectures on the history of missions are being introduced into the German universities; and by many "liberal" theologians even, Christianity is recognised as essentially a missionary religion, and missions acknowledged to be "a highly characteristic and significant phenomenon of the Christianity of the

* Livingstone, "Missionary Sacrifices," see the "Catholic Presbyterian," January 1879, p. 32.

present day,"—their justification is thus, in principle, proved.*

Still, the immense progress of the missionary idea within the limits of Protestantism is best seen from one or two tangible figures. At the close of the last century there were only seven *Protestant missionary societies, properly so called.* Of these three only (the Propagation Society, which, however, laboured chiefly among English colonists, the Halle-Danish, and the Moravians) had been at work for the greater part of the century, whilst four (the Baptist, the London and Church Missionary Societies, and the Dutch Society at Rotterdam) began to exist only in its tenth decennium. To-day the seven have, in Europe and America alone, become 70, distributed thus:—in Great Britain, 27; in America, 18; in Germany (including Basel and the most recent addition in Schleswig-Holstein), 9; in Holland (exclusive of independent auxiliaries), 9; in Scandinavia, Denmark, and Finland together, 5;† in France, 1; and in Canton de Vaud, 1. To these 70 must be added, not only several independent missionary societies in the colonies, like

* *e.g.*, by Buss, "Die Christliche Mission, ihre prinzipielle Berechtigung und praktische Durchführung, 1876," pp. 1–14, 34–128.

† Among these I count only two Swedish societies (Fosterland's Stiftelsen and the Church Mission, under the Archbishop of Upsala), as the older one, Svenska Miss. Sällskapet has made over her foreign missions to the Church Society, and now only labours among the half-heathen inhabitants of Lapland.

those in SIERRA LEONE, at the Cape, and in Australia, and a large number of smaller ones in the East Indies, but also missionary associations in the colonies, the offspring of English and American societies, composed of Christians already won over from heathenism, unassisted and supporting agents of their own: for example, that child of the London Missionary society in Madagascar, which receives substantial support from the palace church; the Hawaiian Evangelical Society, a daughter of the American Board in Boston. Indeed, this latter has a grandchild in the Missionary Society in Ponape, in the Caroline Archipelago.*

At the beginning of the present century the number of male missionaries in the field, supported by those seven societies together, amounted to about 170, of whom about 100 were connected with the Moravians alone. To-day there are employed by the 70 societies about 2400 ordained Europeans and Americans;† hundreds of ordained native preachers (in

* For further particulars see the "Basel Missionary Magazine," September 1878, p. 353, *sqq.* For the latest accounts of the native missionary society in Madagascar, see Report of the London Missionary Society, 1879, p. 36.

† Cf. Warneck, as above, pp. 20, 26, 31, and his "Die gegenseitigen Beziehungen zwischen der modernen Mission und Cultur," "Allg. Conservative Monatsschrift, June 1877, p. 429. In the reports of several English societies, those agents too are counted as *missionaries* who do pastoral work among the colonists, and seek to promote their cause among other denominations—their numbers in the English and American "Missionary Magazine" accordingly being often given as 2500 to 2600.

the East Indies alone there are more than 1600, and about as many in the South Seas), upwards of 23,000 native assistants, catechists, evangelists, teachers, exclusive of the countless female missionary agents, private missionaries, lay-helpers, colporteurs of the Bible Societies in heathen lands, and the thousands of voluntary unpaid Sunday-school teachers.*

Eighty years ago, if I may venture an estimate, there were about 50,000 heathen converts under the care of the Protestants, not counting of course the "government Christians" in Ceylon, who quickly fell away. To-day the *total number of converts from heathenism* in our Protestant mission stations may be estimated certainly at no less than 1,650,000, and the year 1878 shows an increase of about 60,000 souls, a number greater than the gross total at the beginning of the century. When it is added that of this total about

310,000 are in the West Indies;
400,000 to 500,000 in India and Further India;†
40,000 to 50,000 in West Africa;

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* The Annual Report of the Wesleyan Missionary Society, 1879, p. 20, returns the number of her Sunday-school teachers and other unpaid agents as alone amounting to 17,493 (inclusive of her stations on the continent of Europe).

† Rev. Mr. Sherring, in the Proceedings of the General Conference on Foreign Missions (Mildmay, London, 1878), p. 120, estimates the sum total in India, Ceylon, and Burmah at 460,000.

180,000 in South Africa;
Over 240,000 in Madagascar;
90,000 in the Indian Archipelago;
45,000 to 50,000 in China;
Over 300,000 in the South Sea Islands—

it will be seen that to-day already a whole series of coast-lands, and of islands more especially, may be regarded as Christianised and won for the Protestant Church.

I do not here speak of the astonishing *progress of individual societies*, many of which have grown in the present century to be giant trees whose branches overshadow half the earth. The largest of the older missionary societies, that of the *Moravians*, had, in 1801, in 26 stations, 161 brothers and sisters in its service, with some 20,000 converts from heathenism;† to-day she has, as agents 327 brothers and sisters, in 95 stations, with 73,170 converts from heathendom.‡

The *English Church Missionary Society*, now eighty years old, had—

In the year 1819.....26 ordained European missionaries.
„ „ 1839.....86 „ „ „

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* According to the Rev. T. G. Carlyle, "South Africa and its Mission Fields," London, 1879.

† Reichel, "das Missionswerk der Brüderkirche," Allgemeine Miss.-Zeitschrift, 1874, p. 457.

‡ Missionsblatt der Brüdergemeinde, July 1879, "Ueberblick über das Missionswerk," p. 48.

In the year 1859...177 ordained European missionaries.
" " 1879...207 " " "
" " 1819...no native preachers.
" " 1839...2 " "
" " 1859...45 " "
" " 1879...200 " "

2740 European and native teachers and evangelists, 185 stations, with 124,794 native Christians. Her income amounted—

After 20 years' existence, to £25,000;
" 40 " " to £67,000;
" 60 " " to £122,000;

and it has now risen to about £185,000 or £200,000.* Similar progress is seen in the Wesleyan, the London, the Propagation Societies, the American Board in Boston, and, in smaller proportions, in the German and most other societies.

I would, however, point to the following criteria of progress:—Eighty years ago the *total sum* contributed for Protestant missions hardly amounted to £50,000; now the amount raised for this object is from £1,200,000 to £1,250,000 (about five times as much as that of the whole Romish Propaganda),† of which—

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* Abstract of the Report of the Church Missionary Society, May 1879, pp. 21, 24, and May 1878, p. 24.

† "Jahrbücher zur Verbreitung des Glaubens;" their income in 1878, from all parts of the Catholic world, was only about £244,200.

England contributes £700,000;
America contributes £300,000;
Germany and Switzerland, from £100,000 to £150,000.

Eighty years ago the number of Protestant *missionary schools* cannot have exceeded 70; to-day, according to reliable statistics, it amounts to 12,000, with far beyond 400,000 scholars,* and among these are hundreds of native candidates for the ministry, receiving instruction in some of the many High Schools and theological seminaries. In India alone there are now 2500 mission schools, in Polynesia the Wesleyans alone have 1705 day-schools,† with upwards of 49,000 scholars. In Madagascar the London Missionary Society alone has 784 day-schools, with upwards of 44,794 scholars.‡ The English Church Missionary Society in her stations has, altogether, 1504 schools, with 57,380 scholars,§ &c. At the beginning of the present century, the *Scriptures* existed in some 50 translations, and were circulated in certainly not more than five millions of copies. Since 1804—*i.e.*, since the founding of the British and Foreign Bible Society—new translations of the Bible, or of its more important parts, have been accomplished in *at least* 226‖ *languages and dialects.* There

* Warneck, see above, p. 31, and "Mission und Cultur," p. 439.
† Report of Wesleyan Methodist Missionary Society, 1879, p. 195.
‡ Report of the London Missionary Society, 1879, p. 30.
§ Abstract of the Report, &c., 1879. See above.
‖ Some say over 300.

are translations of all the Sacred Scriptures into 55, of the New Testament into 84, of particular parts into 87 languages; and now the circulation of the Scriptures, in whole or part, has amounted to 148 millions of copies.* These translations have been made chiefly by missionaries; and within seventy years over sixty languages have been made to possess a literary history.

Instead of to the beginning of the century, let us go back some thirty years only. How wonderful the progress both in work and result! The Rhenish Mission among the Battas in Sumatra began only in 1861; it has now 11 stations and more than 3500 baptized converts. The Basel Mission, on the Gold Coast, had, in 1848, only about 40 baptized negroes, in three stations; now it has well on to 4000, in 24 stations, principal and outlying. The Gossner Mission among the Kolhs in India had, in 1850, four solitary baptized converts; now, in its stations it has 30,000 baptized Kolhs under its care, and in the Propagation Society there are 10,000. In 1843 all the English and American missionaries in China assembled in Hong-Kong, which had just been surrendered to England. There were twelve of

* Reed, "The Biblework of the World," in the proceedings of the General Conference on Foreign Missions, held in Mildmay Park (October 1878), London, 1879, pp. 231–234, and the whole list of new translations of the Scriptures in our century, pp. 414–428. In the extract of the Seventy-fifth Annual Report of the British Bible Society, Berlin, 1879, p. 67, the number of languages and dialects in which Bibles and parts of Bibles are printed and circulated is given as 308. (Berlin Branch Society.)

them, with hardly six converts on the island. To-day there labour in China, at length thrown open, about 240 male missionaries from Europe and America, with 90 principal stations and over 500 out-stations (see below), while the number of the Chinese communicants has been increased two thousandfold.* A similarly rapid progress is seen in Southern India, Burmah, the South Seas, and among the Christians in Turkey. In the year 1860 there were in heathen lands hardly 20 medical missionaries, now these number above 90.† The same advance is marked in the above-mentioned female missionary societies, for the evangelisation of the women of India and Turkey.

But of more worth than all numerical statistics of progress is the immeasurably deep and broad *moral influence of the Gospel*, as that is even now to be seen in the regeneration of whole heathen races. Social life, with its thousand-year-old horrors and barbarities, in the immense lands of heathendom, is being visibly changed into the civilised forms of human existence. Gradually the Bible ideas of self-respect and of reverence for humanity—these foundations of all true culture—are dispelling the long night of heathen degradation. Marriage, the family, education, and civil order are conceptions which, from year

* Professor Legge, Mildmay Conference, pp. 170, 171.

† The Rev. Dr. Lowe, Mildmay Conference, p. 77.

to year, are being reintroduced and better understood. But of this more afterwards. One further remark here.

It might have been doubted, thirty years ago, whether the Gospel could raise and save the most sunken races, and be to them a savour of life unto life. But to-day the Portuguese will no longer call the Hottentots a race of apes, altogether incapable of being Christianised. To-day there is no more to be seen on many a church door in Cape Colony, "Dogs and Hottentots not admitted," as was the case when Dr. VAN DER KEMP pleaded for the human rights of this oppressed people. To-day no one will agree with the French governor of the island of Bourbon, who exclaimed to the first Protestant missionaries for Madagascar, "You will make the Malagasy Christians? Impossible! They are mere brutes, and have no more sense than irrational cattle."* In that island there are hundreds of Protestant churches, the London Missionary Society having there, in its service alone, 386 native ordained pastors, 156 native evangelists, and 3468 native lay assistant preachers and Bible readers.† About twenty years ago some Englishmen, who had circumnavigated the globe, stated, in my hearing, that the Aborigines of Australia were quite beyond the reach of the Gospel, and

* Eppler, "Madagascar," 1784, p. 69; cf. with p. 85.

† "Report of the London Missionary Society" (May 1879), p. 28.

that, before they could even understand it, they must first go through a preliminary course of general instruction.* That theory has now been refuted, *e.g.*, by two Moravian missionary communities in Gippsland, with their pretty churches, cleanly houses, and their 125 baptized converts.† Yes, to-day we have, as was shown at the last Alliance meeting in New York,‡ the joy, precious and infinitely strengthening to faith, of seeing it proved by figures, which cannot be called in question, that *the most degraded of heathen nations*, simply because they are human beings, may, at the sound of the Gospel, *be brought to listen, and learn to believe.* We thus have the comforting assurance that no race is spiritually so dead that by the good news it cannot rise to newness of life, no tongue so barbarian that it will not admit of a translation of the Bible, no heathen soul so sunk that he cannot become a new creature in Christ Jesus; and that therefore our Lord and Master, coming to us as the Way, the Truth, and the Life, in the widest acceptation of the words, issued no impossible command, when, embracing without any ex-

* See for further particulars as to the opinion that culture should in principle and systematically precede missions, the paper just published by Dr. Warneck, "Die gegenseitigen Beziehungen zwischen der modernen Mission und Cultur," 1829, p. 214, *sqq.*

† "Ueberblick über das Missionswerk der Brüdergemeinde," June 1819, p. 40, *sqq.*

‡ Bishop Schweinitz, "Missions among the Lowest of the Heathen." See Evangelical Alliance Conference, 1873 (New York), p. 619, *sqq.*; "Allgemeine Miss.-Zeitschrift," 1874, March, p. 115.

ception all and every human misery, He said, "Go ye into *all* the world, and preach the gospel to *every* creature." Evangelical Christendom had long been accustomed simply to *believe* its possibility. To-day we have living proofs of its actual accomplishment in thousands of converted South Sea cannibals, of Esquimaux and American Indians, of Bush Negroes and Pesherehs of Tierra del Fuego, yes, even of Papuans in Australia and New Guinea! Truly we must, in looking at this field of Protestant missionary labour, which in extent and influence has assumed such immense proportions, be constrained more than ever to say with that champion of missions in South Germany, Dr. BARTH, and in humble thankfulness to the Lord of the Church—

> "Wo wir's kaum gewagt zu hoffen,
> Stehn nun weit die Thüren offen,
> Mühsam folgt der schwache Tritt
> Deinem raschen Siegesschritt." *

Still this encouraging picture has a *reverse* side, which calls for serious consideration, when the past is compared with the present, and the present viewed in the light of the future. It is with missions precisely as with all Christian labours of love: the work grows the more vigorously it is prosecuted. We rejoice that on almost every coast and island the dawn is appearing, and that on some the sun has

* "Where we scarce had hoped before,
See now many an open door;
Onward still, though faint, we speed,
Following Thy victorious lead."

already arisen. We do not "despise the day of small things," but we dare not conceal from ourselves the fact, that, in the most of our mission fields, and *precisely among the greatest and, comparatively speaking, most cultivated of heathen peoples,* notwithstanding encouraging partial progress, on the whole *no more than very hopeful commencements have yet been made;* nor, we may add, could more have been expected by intelligent observers. What is a little more than one million and a half of our baptized converts, compared with the thousand millions of heathens and Mohammedans? What are our forty-five or fifty thousand Christianised Chinese against the hundreds of millions of Pagans in the Kingdom of the Middle? Not to mention Europe and North America, the gigantic interiors of all the other continents have not yet, or almost not yet, been traversed by even a single herald of the Gospel. They have not been entered and taken up, far less conquered. In our most flourishing mission fields missionary labour has, as yet, attained its end only in part; only here and there has its place been occupied by the parochial administration of self-sustaining Churches—as, for instance, in parts of the West Indies, Sierra Leone, the Cape, Madagascar, Southern India, and in many of the South Sea Islands, particularly the Hawaiians. As yet the training of heathen converts to become true, trustworthy, independent preachers has only

hopefully commenced; there remains, on the coasts and in the interior, a large harvest to be secured, yes, an hundredfold greater than has yet been gathered in.

In addition to this, *missionary labour* seems to be becoming, in many districts, *more difficult than formerly.* True, all commencements are difficult. But more than a commencement has been made. For, once let there be a beginning, and a foundation is thus laid of incalculable range and strength. Much is won, no doubt, if only the key to a heathen people, its language, be safe and sure, at the command of the individual messengers of the Gospel. But the chief difficulties are often encountered in the course of after-development. In how many missions, which years ago began with much promise, is there left now only the hope of rescuing a small remnant of the race among whom Christian work was at first commenced! The sudden and oftentimes brutal advance of white settlers, of gold-diggers, of brandy merchants, and others, with all their demoralising influences, splits up and scatters the Church as yet hardly formed, and increases existing native prejudices to an almost unconquerable hatred of every white face. I need refer only to South Africa, Australia, New Zealand, and many of the Indian territories of North America.

To undermine a huge stronghold of darkness, like Hindooism, was, and is in itself, a sufficiently heavy

undertaking. What must it be then, when, as now, the Hindoos confront the missionary with quotations from HEGEL, STRAUSS, and RENAN? When, in addition to the ancient superstitions, modern infidelity has to be combated? When the youth of heathendom, thirsting for knowledge, are instructed—as in Japan they are—by materialistic professors; and when, as often happens, students in the colleges of India abandon superstition, only to adopt complete religious indifference or nihilism?

So far from the battlements of Islam being stormed in concentrated attack, they have not as yet been encompassed. But what shall we say if the false prophet himself—though it be but the convulsive twitching of one whose death-struggle has begun—prosecute missions with remarkable success? Witness the interior of Africa in all its breadth, and the Malays in the Indian Archipelago! How, if the Gospel knock at doors formerly open, but now closed by Islam against it? In many heathen lands the missionaries often have the impression, that they would have gained access more easily had they come centuries earlier. And God's plan, according to which He brings His kingdom within reach of individual nations, does not relieve human neglect from responsibility. Where, in the present day, can Protestant missions make any great stride in advance, without Rome immediately following close at their

heels? In Madagascar and Central Africa, in the South Seas and in British North America, wherever Rome can, she seeks by her influence to paralyse the advance of the Gospel.

Still, the growing opposition of the darkness is perhaps a sign of the progress of the light,—a proof that the line of attack is being extended. But what if the darkest clouds in the missionaries' sky are to be found, not so much in the various phenomena presented by the hostile country, as in *the atmosphere of the Churches at home?* Where is there now that deep enthusiasm, such as existed at the founding of the most of our missionary societies? When, in September 1795, aged and venerable Churchmen and Dissenters embraced with tears in the chapel of LADY HUNTINGDON,* and, reaching each other the hand, across the barriers of denominationalism formed the London Missionary Society. Or when, again, at the ordination of the first four Barmen missionaries, the offering plates were filled, not with money only, but with golden chains, watches, rings, and ornaments of all kinds.† Where is all that now?

Abroad, among the heathen, there bursts forth,

* See Ostertag, "Uebersichtliche Geschichte der protest. Missionen," 1858, p. 44.

† v. Rohden, "Geschichte der rheinischen Miss.-Gesellschaft," second ed., 1871, p. 21.

from time to time, the flame of a first love into similar zeal for the work of the Lord. But at home? Who does not feel the deep, stinging truth in the complaint lately made:—"The chief danger for missions lies, I see, in this, that missionary enterprise will glide into *routine*, missionary zeal become so much *rhetoric*, and participation in missionary work degenerate into a matter of *habit*, not to say of ecclesiastical *business*. The chief hindrance among us to an earnest prosecution of missions lies not in the spiteful attacks of an hostile world; it lies in those circles which appear friendly to missions, but which deny their power." *

Till recently, as the considerable increase in the revenues of the various societies showed, the interest at home kept pace, from decennium to decennium, with the growing extent of missionary enterprise. For a few years back, however, *deficits* in many of the great societies—in Germany more especially—*have become chronic.* Is this a consequence only of the widespread commercial and agricultural depression, and temporary? Or will the funds permit no greater drain on them for some time to come? Many seem actually to think, that

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* Warneck, "Die Belebung des Missionssinnes in der Heimath," 1878, p. 26, *sqq.*; cf. also Alden (American Board), "Shall we have a Missionary Revival?" p. 4.

any further demand on the material resources of the friends of missions would be a very questionable policy. Already some of the Boards of Direction, in spite of the many earnest appeals from heathen lands, have felt themselves compelled to take up the question of *limited and diminished supplies.* Even in England and America, here and there, the necessity for retrenchments casts a heavy cloud on the prospects of the future. Will all the societies—like the American Board in Boston,* a short time ago—soon again return to the happy condition of being able to free their missionaries from the fear of retrenchments in the several stations?

However strong our faith and hope with regard to the answer of this question, I am convinced that, on a mere comparison of past and present, the balance is not altogether in favour of the present, and that we owe the more thanks to God that He has, not so much *by* us, as *in spite* of us, in spite of the lukewarmness and worldliness of our Christianity, permitted such rapid advances to be made towards the completion of His own work!

But this brings us to the second topic of consideration, the—

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* "What the Missionaries think of Relief from Retrenchment," "Missionary Herald," July 1879, p. 244, *sqq.*

II.—Mission Agencies of the Churches at Home.

I shall confine myself here to one or two comparisons with an essentially practical bearing, using the almost unlimited statistical resources at command only here and there, by way of illustration. First, then, I shall consider the centre of missionary life at home, *the Churches and their missionary efforts;* then, secondly, the technical instrumentality of this power—*the missionary Societies and their mode of operation.*

The foreign operations of the Protestant Church—in contrast to those of Rome, which are uniformly conducted and strongly centralised—present themselves to us broken up into many *divisions* of missionary labour. That this may not be wholly a drawback and a danger, but, on the contrary, *an advantage* and a blessing, is shown nowhere so clearly as in the mission field itself. "The variety we exhibit in our Churches, our societies, our modes of worship," says the excellent Dr. Mullens,* "is not an evil to be mourned over; it is a positive blessing to our cause." Each of the almost innumerable fields of labour demands a separate plan of operation, indeed a separate form of worship and of constitution. (See IV., end.) The diversity in our

* Conference on Foreign Missions, Mildmay, 1878, p. 26.

methods of training for the foreign field is, beyond question, more calculated to form a missionary of strongly individual character, than is Rome's principle of subjecting all alike to a uniform, compulsory system of blind obedience. Doubtless divergencies in point of doctrine have their serious drawbacks in the mission field as elsewhere, but, in the presence of heathenism, these divergencies are not, as a rule, brought prominently forward. In a land, as MACAULAY said on his return from India, where cattle are worshipped, much notice is not taken of the differences which separate Christians from one another. There "unitas in necessariis" must regulate the conduct of all our missionaries. Not long ago Lord NORTHBROOK, formerly Governor-General of India, publicly expressed his astonishment at the disappearance of doctrinal differences, and the substantial unity which prevailed among the missionaries and Christians of the various denominations in India.* And it seems to me the late general conferences in India and China are the best proof that missionary labourers have, as but few others, formed themselves into an alliance for practical co-operation.

If, now, we compare the different countries in the

* At the May meeting of the London Baptist Missionary Society. See "Evangelical Christendom," June 1879, p. 175; Warneck, "Beziehungen zwischen der modernen Mission und Cultur," see above, p. 446.

matter of missionary effort, we find that *England stands first;* that land, which from her national wealth, her many and great colonies, the inborn aptitude of her sons for transmaritime affairs and their practical treatment, has a special *call* to missionary enterprise. The larger part of all that is done in the foreign field by Protestant agencies, is carried on by Britain, and this both with regard to contributions (often over £700,000 per annum) and to stations and agents (1300 ordained European missionaries), while she possesses more than the half of the total number of baptized converts.

If we compare the Churches according to the individual efforts of each, the fact—which I, precisely as a member of a National Church, must mention—becomes apparent, that, in liberality, *the great National Churches are considerably outstripped by the smaller Free Churches.* Noticeably is this the case in Scotland. The Scottish Established Church, though still the largest in point of ministers and congregations,* is conspicuously surpassed by the two leading Free Churches, notwithstanding that the latter must supply their home needs from their own resources. The contributions of the former Church (she has 500,000 members) amounted recently to little more

* In Scotland, of 3000 ministers, 1380 belong to the Established Church, 1060 to the Free Church, 560 to the United Presbyterian Church. See the "Catholic Presbyterian," August 1879, p. 148.

than £25,000 for foreign missions, whilst those of the United Presbyterian Church, with rather over 170,000 members, for a like purpose, amounted to nearly £40,000. In this way the State Church raises about one shilling per member for missionary purposes, and the United Presbyterian from four to five shillings.* Nor is the average in the, doubtless wealthier, Free Church much less, the number of her members being 220,000, and the annual sum she raises for foreign missions £45,000—a disproportion which is becoming every day more keenly felt in the National Church. The State Church of England, too—although with her Propagation and Church Missionary Societies (including those of the Universities and other smaller ones), in contributions and workers, she represents nearly the half of all English missionary enterprise—can yet, nevertheless, barely stand comparison† with the Nonconformists. It must be remembered that the State Church of England is the richest Protestant ecclesiastical body in the world, and over against her efforts we must

* "The Missionary Record of the United Presbyterian Church," April 1879, pp. 457 and 430; "Life and Work," August 1879, p. 126, *sqq.*; Warneck, "Belebung des Missionssinnes," p. 94, *sqq.*

† According to Canon Scott Robertson, the sum raised by the Church of England for missions in 1878 amounts to $2,330,365; by English Nonconformist Missionary Societies to $1,621,155; and by the Scotch and Irish Presbyterian Societies to $695,055. See "Missionary Herald," Boston, February 1879, p. 69.

place those of the Wesleyan, the London, the Baptist, the English Presbyterian Missionary Societies, with those of the Primitive Methodist Church, the United Methodist Free Church, the China Inland Mission, and other smaller societies.

Much more marked is the contrast in the case of the small community of Moravian Brethren, of whom there are in Europe and America only about 20,000 grown-up members. From the beginning, indeed, this body has been unrivalled as a missionary Church, and it is the only one, of all the continental Churches, that is able to dispute the first place with the United Presbyterian Church of Scotland. She raises for missionary purposes about 4s. 6d. per adult,* whilst the large national Churches of Germany contribute in some places, per head (old and young, however, included), at the rate of something considerably less than one farthing! Whence this difference? Not merely from the circumstance alone, that the Free Church congregations, as *Churches*, carry on missionary operations under the immediate control of their Board of Direction, and that from each Church, even the smallest, an annual contribution is expected, and is, as a matter of course, looked upon as a necessary part of ecclesiastical life; whilst

* Twenty thousand four hundred and twenty-nine adults in the three provinces of that Church (in Germany, England, and America) raised recently the sum of about £4500 for missions.

the State and National Churches, not having extended, and sometimes not being able to extend, this work over their whole area, leave the fulfilment of the duty to the various societies and circles friendly to missions within their pale. Not from this circumstance alone, but—because the National Church is in general the Church partly of the rich, who, with a few noble exceptions, have seldom a warm heart and an open hand for the cause of missions,—partly, of the poor, who can send only a small part of their hard-earned gains across the sea,—partly of the lukewarm, the indifferent, the worldly, who (as recently a professor of the Established Church in Edinburgh complained), if there were not a State Church, would belong to no Church at all, and who are but in a small degree interested in the cause of Christ; whilst, the very fact of belonging to a Free Church demands from the individual a deeper interest in matters pertaining to religion and the Church. Among Dissenters there is to be found a systematic giving for Church purposes, and consequently for Church extension and the cause of missions,—the education of each individual to contribute regularly, as his means allow (in the case of the Wesleyans), to which the members of the State Church are in no way accustomed. Every Church must grow and increase, if she would live and truly *be a Church.* But more especially should it be so with those, which,

unlike the National Churches, succeed to no patrimony of millions, possess no fixed domains, and have no assured place in the life of a people, but must, by a hard struggle, win all these gradually for themselves—with the Free Churches. Hence the greater predisposition of the latter, if the term may be used, to self-extension and missionary activity!

In this way is to be explained, in a great measure, the lively and general interest taken in the cause of missions by the evangelical denominations throughout the United States, which have long since learned to be independent and to do without State support. It may have been due, no doubt, to other causes, in a great measure to the growth of a more evangelical Protestant Christianity, but certainly it was no mere accidental circumstance, that a livelier interest in missionary enterprise began after the privileges of the State Church had been abolished in New England, and that stubborn remnant of former rationalism, the Unitarians, had separated itself from the other congregationalists. Delivered without from the encumbrance of State aid, and within from the paralysing influence of unbelief, the Church was, and could not but have been, the better able to develop, and bring without hindrance into operation, the resources she contained within herself. And of how great these were, we have a standing proof in her foreign missionary societies, with their

$1,750,000 income, and their 500 or 600 ordained missionaries, most of whom have been drawn from the universities.

In no land in the world do missions, with the other institutions which serve to promote the cause of education, receive so many donations and legacies from rich private individuals as in America. The average contributions, too, prove that there is here a general interest in missions, such as is to be found only in Free Churches. Many years ago the venerable historian of missions, Dr. ANDERSON of Boston, calculated that there was only from one-fourth to one-third of all the members of the Congregationalist Churches which did not contribute anything towards missions,* and the fraction may since then have become smaller. The Congregationalists, with about 375,000 communicants,† contributed last year for foreign missions $511,000,‡ or at the rate of 5s. 6d. per head; and the two Presbyterian Churches, North and South,§ with about 682,000 communicants,—

* Anderson, "Foreign Missions, their Relations and Claims," third ed., 1870, p. 26.

† See paper read at the Basel Alliance by Dr. Schaff, "Christianity in the United States," pp. 14 and 30, *sqq.*

‡ According to Annual Report for 1879, see "Missionary Herald," November 1879, p. 414; the great legacy of Asa Otis, of about $1,000,000 (p. 415), is not included.

§ According to Dr. Schaff (see above) the number of communicants in the Presbyterian Church of the North in 1878 amounted to more than 567,000; in that of the South, to above 114,000.

$562,000, or 3s. 6d.* per head. The fact that the second largest of all the Churches in the United States, the Episcopal Methodist in the North (with about 1,700,000 communicants, or 6,900,000 nominal members†) spends considerably less on foreign missions‡ (1878, $285,000), arises from this circumstance, that she devotes most of her energy to the extension of her denomination among the negroes and colonists of the West. The case is similar with the most numerous body of all, the Baptists, with 2,102,000 communicants, which, including her returns from Europe, raised last year $252,677 for foreign missions.§ The efforts, too, of the Protestant Episcopal Church, of whose 2900 parishes (with 4200 congregations) only 1170 contributed at all last year —(total income, $139,971)—are relatively smaller, but, compared with former efforts, show a decided

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* The sum raised for missions in the Presbyterian Church of the North, amounted, according to Annual Report of May 1879, p. 81, to $425,000; last year, to $461,000. Cf. also "Der Christliche Apologete" (Cincinnati), July 7th, 1879.

† According to statistics for 1878, 1,709,000 communicants; for 1879, 1,688,000. See Schaff, pp. 14 and 30.

‡ "Missionary Herald," Boston, June 1879, p. 229; for foreign missions, $272,114; besides, for missions to the Indians, $13,500; besides, for native missions, $221,800. In 1877 altogether, $628,000. See Annual Report of the Missionary Society of the Methodist Episcopal Church, 1879, p. 30.

§ See "Missionary Herald," August 1879, p. 308; "Der Christliche Apologete," July 14th, 1879.

increase. So, too, the Lutheran Church; whilst many smaller Churches, like the 510 Dutch Reformed congregations, raise such considerable sums, that, comparatively, they are not far behind those first-mentioned.

If we turn now to Europe, our attention is first attracted by HOLLAND, which, with her 50 missionaries and about 320,000 florins of annual income (*e.g.*, 1877, 317,000 florins), will compare favourably with any country on the continent. Whether, however, the sum she raises is proportionate to the great riches of the land, and the obvious duty to prosecute missions which a large colonial connection entails, I leave to the serious consideration of my esteemed Dutch brethren. *The number of Dutch missionary societies* calls for especial remark; no Protestant land has, in comparison, so many. Holland possesses as many as Germany, which is ten times larger, viz., nine, and two auxiliaries of the Moravian and the Rhenish missions. It can easily be understood, therefore, that, thus broken up, the missionary agencies, in themselves so considerable, even, indeed, the greatest and strongest of them,—the Neederlandsch Zendeling Genootschap (Rotterdam), the Utrechtsche Zendingsvereeniging, the Neederlandsch Zendingsvereeniging (Rotterdam),—have only 16, 11, and 8 missionaries respectively in the field, and the other societies still

fewer.* How united, compared with this, do FRANCE and NORWAY appear, with their missionary energies concentrated into single societies! That one missionary society in Paris, with a revenue of about 230,000 francs, evidences in France an interest in missions at least equal to that of Holland (about 1½d. or 2d. per head of the Protestant population †), while in Norway, with its considerably younger society, the interest has not yet become so general.

Advancing now inland to GERMANY and SWITZERLAND, we find that here the Churches, in point of material contributions, fall, as a whole, considerably behind Holland, with her somewhat moderate attainments, not to speak of England and America. The German Lutheran Church, including the Moravian (which did not in any essential doctrinal point differ from her), in the last century surpassed all other

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* According to Dutch statistics (1877) the Neederlandsch Zendeling Genootschap (Rotterdam), had 16 missionaries and an income of 88,000 fl.; the Utrechtsche, 11 missionaries and 72,000 fl.; the Neederlandsch Zendingsvereeniging (Rotterdam), 8 missionaries and 3500 fl.; Ermelo's Zendinggenootschap, 5 missionaries and 16,000 fl.; Java Comité (Amsterdam), 4 missionaries and 10,000 fl.; Zendingsvereeniging of the Mennonites (Amsterdam), 3 missionaries and 16,000 fl.; Neederlandsch Gereformeerde Zendingsvereenigifig (Amsterdam), 2 missionaries and 14,000 fl.; Christ. Gereformeerde Kerk, 1 missionary and 10,000 fl.; Zeister Hülfsgesellschaft für Herrnhut, 16,000 fl.; Rheinische Hülfsmiss.-Gesellsch. (Amsterdam), 12,000 fl.; Batavia Comité, 28,000 fl.

† Allgemeine Missions-Zeitschrift, 1879, p. 302.

Protestant Churches in missionary work among the heathen and Jews, and, herself without colonial connections, was the standard bearer of the Gospel in Eastern and Western India. Now, as is well known, she has for some eighty years back been far outstripped in zeal for Church extension by her sisters of the Reform, and, although she has, within recent times, sought to awaken anew her former missionary interests, she has in this but followed, in part, other lands — England and Holland — to which she used to be an example.

If now, from among the German societies we take those which are strictly Lutheran (the Berlin South African, that of Gossner, of Leipzig, of Hermannsburg, with the Society of Brethren in Schleswig-Holstein, possessing as yet no special field of labour), adding to these *the five northern missionary societies* (one in Denmark, one in Norway, two in Sweden, and one in Finland, of which the Norwegian society is nearly equal in size to the other four),* and the Mission Society of the Lutheran Synod of the United States, the remarkable fact will appear that, at the present day, there are only *eleven Lutheran missionary societies* (of which the half are small, and not one of which is among the largest), with only about 200

* See Statistics, *e.g.*, in the Allgemeine Missions-Zeitschrift, November 1875, p. 511.

ordained missionaries, as against *fifty-five Reformed* Church societies (including the Church of England), with their 2000 ordained missionaries. Whilst holding a middle position between the two, stand the four societies of the *United Evangelical Church*, viz., the Moravian (which, on account of her auxiliaries in Holland, England, and the United States, must be numbered with the evangelical confederate Churches), the Basel, the Barmen, and the Bremen, with their 350 missionaries. All the Lutheran societies in the world do *not*, then, reach the Church Missionary Society, in number of her agents (207), and in income not by nearly one-third (£60,000 against £190,000)! Indeed, if we take *all the German missionary societies together, Lutheran and United, including that of Basel,* and not forgetting the youngest of the Swiss missionary societies, that of the Free Church of the Canton de Vaud, they will make a respectable show in point of numbers (about 530 male agents), but their united incomes *do not reach that of one of the great English societies,* the Church Missionary Society, the Propagation Society, or the Wesleyan. Each of the latter receives from £125,000 to £200,000 annually; whilst the former raised, in 1876, £115,000, which in 1879, owing to the depression of trade, decreased by £2000.* I refrain from doing more than simply

* See Allgemeine Missions-Zeitschrift, April 1879, p. 55, *sqq.*

noticing the causes of this backwardness on the part of the Lutheran Church in missions. It seems to be connected with her contemplative character as a Church, which demands a subjective treatment of both science and theology. She has been too apt to pride herself on the possession of "pure doctrine," and to make it the subject of discussion, while she has neglected the more independent organisation of church and parish.*

Nor do I forget, in thus preaching from figures, that Germany is not so rich a land as Holland, or England, or America. But I always remember what was once said to me with respect to the Germans, in their ecclesiastical and missionary enterprises: "A German needs a *threefold conversion*—(1) a conversion of the heart, like everybody else; (2) a conversion of the head, for his is particularly full of all sorts of doubts; (3) a conversion of the purse!" Not that, by nature, Germans are less liberal than others, or that their money-bags are provided with particularly strong strings. The contributions for the relief of any special need flow as freely among them as elsewhere. Yet in most districts and provinces of the State Church the members have been too little trained to give for purely Church purposes.

* See Christlieb, "Missionsberuf des evangelischen Deutschlands," 1876, p. 55, *sqq.*

The regular systematic collection of money, it may be small sums, from the poorer classes, which elsewhere has been carried on with such wonderful success, has not taken root in Germany, with its widespread fear of Methodism and a Christianity that works by fixed rules. Nor is there there the self-discipline of spontaneous and regular laying past of a definite proportion of income, at the very time of its reception, for Christian purposes, in which, as I have reason to believe, consists, technically, the secret of the greater liberality of the English-speaking peoples.*

There is, indeed, *no Protestant land in which the interest in missions is so unequally localised to particular districts as in Germany.* Farthest down in the scale are to be found those districts (particularly in Central Germany) where the effects of rationalism are most distinctly felt. The missionary spirit advances somewhat more boldly in several of the decidedly Lutheran districts, as in Hanover, in Schleswig-Holstein; more slowly again in Meçklenburg, East Prussia, and Saxony. Far ahead of these are the Churches which are either mildly Lutheran or "United," as in Würtemberg, Rhineland, Westphalia (particularly in the Siegen and

* See Christlieb, "Missionsberuf," pp. 78, 79; and Warneck, "Belebung des Missionssinnes," p. 75, *sqq.*

Ravensberg districts); hence the following curious gradation:—in Würtemberg the missionary contributions of the Protestant population amount, per head, to from 2d. to 2½d.; in Rhineland and Westphalia, to nearly 2d.; in Bremen (city), from 4d. to 5d.; Hamburg, Hanover, Oldenburg, Schleswig-Holstein, and Baden, to 1d.; in the six eastern provinces of Prussia and in Bavaria, to ½d.; in Mecklenburg and the kingdom of Saxony, to only about a fifth part of a penny!* Even in one and the same province this curious variety is observable; *e.g.*, in Hanover, the old principality of Osnabrück, with an income for missions of £5600 per annum, the average per head is about 1d., whilst in Göttingen it amounts only to about the seventh part of a penny; in Rhineland† (1877–1878), in the synod of Gladbach, from 2d. to 2½d.; in Elberfeld-Barmen, to almost 2d., while in Aix-la-Chapelle it is only a fourth or a third of a penny; in Braunfels only one-tenth of a penny; in some others even less! Altogether, the average over the whole of the Protestant population of Germany and Switzerland is about ¾d., and is not so large even as the amount contributed by the Lutheran Church in Norway—about 1d. per member.

* See Warneck, as above, p. 21 *sqq.*

† See "Allgem. ev. luth. Kirchenzeitung," June 13th, 1879, p. 544, *sqq.*, and the tables in the treatise, "Die rheinische Mission im Sommer," 1879, p. 14.

But where, beyond Germany, is there a land in which missionary effort has still to struggle with so many stubborn prejudices in public, especially in educated public opinion, with so much slander from a powerful press, with so much ignorance, and, consequently, with so much disdain on the part of influential men of letters? Not long ago a member of the Reichstag, a Jew, remarked, during the debate on the Treaty with the Samoa Islands, amidst the laughter of the honourable House, that there was "a great deal of humour in the treatment the subject of missions received in the Government memorial!" * I myself have spoken to several highly-esteemed professors, in various universities, who knew as good as nothing about missions, and who were much astonished to hear from me that Christianity was spreading, and had even yet its martyrs! I have actually heard, too, in a theological society, a learned Catholic professor repeat, as an incontrovertible fact, the old story—now fortunately become a myth—of the want of success of Protestant missions! What, then, may we expect from ignorant and unchristian newspaper writers? Within the last few years the many

* "Allgemeine Missions-Zeitschrift," August 1879, p. 384. The question is often put, Why has Germany as yet no colonies? One providential reason, doubtless, is this, that in influential circles great prejudices still exist against missions, and that the Germans have so few *Christian* officials for the administration of colonies.

and deeply-rooted obstacles to a warmer missionary spirit have been often exposed.* I shall not repeat them here. I would only lay great stress on the shameful fact, that the "liberal" press, which is still the greatest power in forming public opinion, is, for the most part, in Germany *in the hands of the reform Jews*, the bitterest of all the opponents of missions. Is it, then, to be expected that the educated classes of Germany will give a juster treatment to the subject of missions, will take more largely into consideration this great factor in the Christian ecclesiastical history of our time, or acknowledge to a greater degree the purely civilising influence which Protestant missions have had, so long as they do not seek to free themselves from the Jewish spirit of the age, and have not the courage to endeavour to persuade friends and acquaintances to read those papers and magazines which treat Christian endeavours with respect, or at least with decency?

On the other hand, there are not wanting in Germany *cheering signs* of a growing recognition of the subject of missions. The attitude which the Church assumes towards missions becomes, on the whole, always more friendly. Among the people, especially in country districts, the cause of missions has, in

* Christlieb, "Missionsberuf," p. 54, *sqq.*; Warneck, "Belebung des Missionssinnes," p. 37, *sqq.*

thousands of places, become more and more popular. The simple instinct of a Christian rural population can look deeper than the self-satisfied culture of the inhabitants of the town. In the East the interest in missions seems to be rather increasing, whilst in the West it is hardly equal to that of former times. Energetic endeavours are now being made for the revival of the Berlin China mission, which a few years ago was merged into that of Barmen. Not entirely without effect, too, are the praises of missionary labour, publicly expressed by several colonial governments and by one or two eminent men of science such as Max Müller, and even Mr. Darwin.* In some quarters, daily political papers, otherwise totally indifferent (*e.g.*, the Cologne and Magdeburg journals), open their columns to the competent opinions of friends of missions. Lectures on missions are here and there, though slowly, being introduced into the universities. Above all, the importance of missions with regard to commerce is being more and more recognised by merchants; and political economists in their writings are beginning to speak of the value of them.† It has been calculated, that each missionary in the South Seas causes a return, in

* See Allgemeine Missions-Zeitschrift, 1875, p. 98; 1876, p. 146, *sqq.*, 326, *sqq.*; 1877, p. 52, *sqq.*

† See Warneck, "Die gegenseitigen Beziehungen zwischen der modernen Mission und der Cultur," 1879, p. 42, *sqq.*

commerce, of about £10,000 annually,* and it is to be hoped that the objection founded on the unproductiveness of the money expended on missions will thus soon be practically refuted. Many districts in which missionary interest, even among the clergy, was very feeble are waking up to greater activity. In March 1879 there was held in Halle —the cradle of all missionary effort in Germany— a conference of ministers, professors, and laymen, for the purpose of reviving the missionary spirit in the province of Saxony; whilst the consistory set down on its programme, as subject for discussion, "The Church's Duty with regard to Foreign Missions"— examples which are both of them worthy of being followed.

And yet, much has been neglected here, and much cause there is for shame. How few professors, even theological professors, have the courage to expose themselves to the contempt which, in the cold heights of science, attaches to missions,—simply for the sake of Christ and His holy Word, and though it should be in the face of an unbelieving world! How many, in their haughty pride, fancy it beneath their notice, little dreaming what influence this work, this self-justification of faith, may have, and is even now having, on many departments of

* According to the Rev. Mr. Whitmee, formerly missionary to Samoa.

theology! Little wonder that a candidate for the mission field hardly ever comes from the German universities, whilst America has always been accustomed to draw her best missionaries from an "Alma Mater." Little wonder that those tender plants, the small German university missionary societies, are not to be mentioned in comparison with the great academical associations in Scotland, in Oxford, in Cambridge, and the United States! And how inactive is a large part of the German clergy! Whence that great difference in missionary zeal, of Churches often in the same province? I answer:—*Chiefly from the difference in the position taken up by the clergy.* As they are in the exercise of Christian charity, so does their Church soon become. If the pastor himself be not interested in following the progress of modern missions, he deprives himself of that strength to faith and refreshment of soul which comes from pausing on his lonely watch, and catching as he listens the far-off sound of the building of the city of God. If he give but a cursory glance at the report, to see if it contain anything that may be directly useful for a missionary meeting—if such meetings be to him an additional burden, rather than a matter near his heart, and of this difference the congregation has a very keen perception—if he speak only on the labours of the home missions, these being more likely to please the lukewarm members

of his congregation—if he preach on the subject of missions only in Epiphany perhaps, without ever referring to it in his other regular Sunday ministrations, forgetting that the missionary idea runs through the whole New Testament, indeed is the very basis of it—if he think that the interest of his parish in missions will be kept up by an official report, which few read, or from the missionary festival which may, from time to time, be held in his church,—he will find it increasingly difficult to maintain the missionary spirit at its present height, not to speak of enabling its development to keep pace with the needs of the society to which his congregation belongs. Then comes the state of matters which is but too common; the work abroad spreads, the needs and claims of societies increase, but their income remains the same, here and there diminishes even, and the deficits are permanent!

Without doubt, the prosperous development of the missionary spirit depends most of all on the position taken up personally by the minister of the Word. He can make up for much that has been omitted at the university. *But it is not right that the congregation should depend chiefly on the societies for the awakening and maintenance of interest in the kingdom of the Lord. This is, and ever must remain, essentially the duty of the Church at home and of her ministers.* We should endeavour, as far as possible,

to free the different societies from this burden, in order that they may be the better able to devote all their time and strength to work among the heathen! The state of matters at home is, with regard to morality, crying enough; and all respect is due to home missions, and all zeal to the accomplishment of their ever-growing task. But is it not a weakening of the Church to consult *only* her own wants?* Has not the renouncing of all outward interests, like the mildew, a reflex action within? Is it not the very nature of the Word of Life to run and spread? You cannot gather water together into heaps,—unless you allow it to *freeze!* The more we spend our religion, the more will we have over, and the more richly will it return to us again.

And this applies, likewise, to financial efforts. No one has, we are sure, been reduced to beggary by too large donations to missions. And if any one believes that the "missionary contribution screw"—that unpleasant instrument to so many—cannot bear one turn more, let him be so good as to remember that in Rhineland, *e.g.*, more is spent within a few days, during the Carnival, on pieces of foolery, than is given during the whole year for the cause of missions, Protestant or Catholic, and that England lays

* See the excellent remarks on this subject by Dr. Thomson at the Mildmay Missionary Conference, Proceedings, p. 103.

out £70,000,000 annually for intoxicating drinks, and not so much as £1,000,000 for foreign missions!* No, it is not money we need; it is a heartfelt understanding and heartfelt love for the work. Were all our people of education and means friendly to missions, our contributions would increase tenfold! Let it still, therefore, be our endeavour to awaken interest among the rich and the educated on all sides, and to show to scholars, philologists, geographers, historians, and naturalists that, even from a scientific point of view, the world cannot be conquered without the aid of Christian missions; to prove to them that their own scientific interests—if their faith as Christians do not—their desire for new objects of investigation,† should preach to them the infinite worth of missions, and to impress upon them that some share in the work is due, on their part, from reasons of simple gratitude.

Something will, no doubt, be accomplished among these circles in the way of extending their interest,

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* According to Dr. Angus ("New York Alliance," p. 585) £75,000,000 annually.

† Of course, we do not thus mean to "beg for indemnity for missions among men of letters;" see Warneck, "Mission und Cultur," p. 11, *sqq.* The one aim of missions is and ever will remain, the saving of the lost, and giving happiness to man, not the promotion of culture as such. But as the latter is the natural consequence of the former, every friend of culture should likewise be a friend of missions.

in missions, although, to judge by past experience, not very much. Therefore, in order to conclude this glance at the home Church with a few practical hints, I would say, first—

I. Missions should, as a matter of course, be a work *in which the whole congregation is interested;* as is the case, *e.g.*, in the different Churches of the United States,* and other lands where Free Churches exist. Let it not be expected, however, especially in a National Church, that all, including mere nominal Christians, will show any deep interest in the work, or understanding of it. *These* depend entirely on a personal faith in the Gospel to overcome the world, on a belief of the promises of Scripture, on a love to the Saviour of sinners, and on gratitude for grace already vouchsafed. Whoever cannot take his stand here, is the *object* of missions, and not the *subject* of them. The true, generous possessor of the missionary spirit is not the Church, "talis qualis," mixed and of the world as she is, but the "communio Sanctorum et vere credentium." *It is not the world, but the true believers in the Church, who must carry*

* "Missions are carried on in America by the Churches themselves as a regular Church work, instead of being left to voluntary societies, as in the National Churches of Europe. Each pastor and each congregation are supposed to be interested in the spread of the Gospel at home and abroad, and to contribute towards it according to their ability."—*Dr. Schaff*, "Christianity in the United States," p. 49.

on missions; and he who would aid them in their labour of love, and assist in furthering it, must, by an inward life of faith, become one of themselves. If that be omitted, we are without the never-failing spring, the fundamental condition of all really successful missionary effort.

II. *In the university the missionary spirit should be encouraged to a much greater extent* than at present. More especially should this be attempted among theological students, although the too short course of their studies opposes many hindrances to its successful accomplishment. From the theological chairs, and not only from that of pastoral theology, where the subject is often treated, but from those of exegesis and history (*e.g.*, in expounding the Acts, the pastoral Epistles, and the Prophets), missions may fairly claim more attention than they have as yet received.

III. *In the weekly pulpit ministrations, and in the class for religious instruction, missions should find a larger place,* in order that the missionary idea may become an integral factor of Christian Church life, rather than, as just now is the case, one which is present only on the isolated occasion of a missionary meeting. "The preaching of the kingdom"—taking that word in its Biblical sense, and not with the modern flavour which has been added to it—"must heighten interest in that kingdom, which should in

turn be kept alive and increased by intelligence as to how the kingdom prospers." Where the ministers of the Word recognise this duty, and fulfil it with vigour and energy, there will be no lack of individuals to breathe new life into the, in great part, so spiritless societies. Church authorities should insist upon it that, on at least one Sunday in the year, a missionary sermon be preached and a collection taken.*

IV. In many parts of Germany it is desirable *that the support given should be concentrated more on one particular mission.* In some places there is no living missionary energy perceptible; just because, while efforts are made in many directions, nothing of consequence is accomplished. The frittering away of strength is adverse to the growth of missionary interest. Wideness of heart may be commended to those who are wrapped up in exclusive selfishness; but it is a fact, that the Churches which are most zealous in the cause of missions, are those which devote their chief interest to one particular society.

V. Along with an increased circulation of missionary periodicals (in Germany the subscribers number thousands, in America tens of thousands), it contributes much to the promotion of a mission-

* At the first regular General Synod at Berlin (for the old Prussian provinces), a motion referring to this subject was all but unanimously adopted, October 1879.

ary spirit, *when some of the richer Churches undertake to support a missionary or even a station,* which occasionally is done. The United Presbyterian Church of Scotland, which, in spite of the comparative poverty of many of her members, takes such a prominent place in missionary zeal, has for fifty years laid the support of her West Indian missionaries on the special funds* of particular congregations. Its, generally speaking, so warm missionary spirit is, no doubt, in a great measure connected with this practice. It is also much to be commended when *rich individuals,* who have the missionary cause at heart, *take on themselves the whole cost of training a missionary,* as lately a Dutchman did for the Barmen mission. This would soon do away with deficits and fears of retrenchment; although, the societies which depend on numerous small contributions rest on a more secure foundation than those which derive the greater part of their revenue from the large contributions of wealthy individuals.

VI. Lastly—and here we make the transition to the technical means of conducting home missionary agencies—it is high time that in many missionary circles the *idea,* which has now become almost traditional, should be given up, that *any pious,*

* See M'Kerrow, "History of the Foreign Missions of the Secession and United Presbyterian Church," Edinburgh, 1867, pp. 246, 265, 271, 274, &c.

really converted young man, however few his gifts, may be employed in the mission field. This error, against which I would recommend a perusal of Livingstone's "Missionary Sacrifices," * lately published, as a powerful eyesalve, has often proved a misfortune and a loss for missions, which stand in need of the very best which our Christian youth can offer!

If now we turn from Churches at home to the *missionary societies*, we find that the time for founding new societies has not ceased. In England there have arisen: in 1865 the China Inland Mission of Mr. HUDSON TAYLOR, which now employs 49 male European missionaries; † within the last ten years, the East London Institute for Home and Foreign Missions of Mr. GRATTAN GUINESS—similar to the St. Chrishona's Institute, ‡ which a short time ago began a Congo mission in South Africa;—and one or two new missionary enterprises in Oxford and Cambridge § since 1877; in America, the Missions of the Evangelical Society; in Switzerland, that of the Free Church of Vaud; in Germany, the Brecklum Mission. However encouraging this may in one sense be, it is to be hoped that the missionary forces

* See Catholic Presbyterian, No. i., 1879.

† See China's Millions, August 1879. Added to this 20 females, 48 native pastors and evangelists, 37 teachers, colporteurs, &c.

‡ Seminary for evangelists, &c., near Basel.

§ See further particulars, Evangel. Mission. Magazin, July 1878, p. 257, *sqq.*

will not be further subdivided (a remark which is specially applicable to the present critical condition of Hanoverian missions). The smaller the society, the more costly are its undertakings. Why found new societies, when those already in existence have enough to do to keep their work in its present state of efficiency? New societies should be formed, not in Christendom, but in heathen lands already Christianised.

If we now take a glance at the great missionary societies of the Old and the New World, we find the greatest diversity *in their inward organisation*, according to the character of the Church and the land to which they belong. How different is even the *training for missionary service!* The great American societies, *i.e.*, the American Board in Boston (with 144 ordained missionaries);* the Baptist Missionary Union, also in Boston (with 141 missionaries in Asia);† the Presbyterian Society in New York (with 122 missionaries);‡ and, as far as I know, the Episcopal Methodist Society (with 194 missionaries),§ draw all their agents *from*

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* See Annual Report of 1878, p. 112.

† See the Missionary Herald, August 1879, p. 308.

‡ See Annual Report, 1879, p. 83.

§ This *includes* the missionaries among other denominations *in Christian countries* (Europe and South America), altogether 114, but not the 42 assistants of the missionaries, leaving 80 mis-

the universities and the theological faculties of their respective denominations. The same is the case in Scotland. In Germany, on the other hand, missionaries are trained in *particular seminaries.* And so it must be, for hardly ever does a candidate enter the foreign mission field from the university, especially now, when their numbers hardly suffice for the Churches at home; whilst the Anglican Church, in addition to those drawn from her institutions, receives a considerable number from the university. A characteristic difference this, and one easily comprehended. In the Free Churches the theological faculties form a distinct unity. Faithful Christian men labour together in them, to build up their Church, and not simply to extend any particular branch of science. Thus the students, even while at the university, grow up in the spirit and faith of their Church, and can be, without difficulty, employed in her service, even *in partibus infidelium.* And in Germany? There the difference in the composition of the various faculties, made up as they are of theologians of all schools, renders difficult any satis-

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sionaries among the heathen. See "Missionary Herald," June 1879, p. 229. The "Christliche Apologete" (2d June 1879) gives the number of missionaries as 256; the Annual Report of the Missionary Society of the Methodist Episcopal Church for 1877, p. 185, mentions 278 (of these 98 missionaries to the heathen), besides 173 assistants.

faction in the service of the Church even at home. Distracted between the opposing opinions of his teachers, the unfortunate student is often hard enough put to it to preserve the last foundation of belief. Hardly can he ever rise to the enthusiasm of a faith which overcomes the world, ready to make any sacrifice—the first condition of a true missionary spirit!

Whether a system of supervision *leave the missionary in comparative independence, or bind him to act only in accordance with given orders,* depends largely on whether the directorate of the society be purely an administrative body, or one which also imparts theological instruction. Those who have trained a missionary will, not unnaturally, claim the right of closely watching his career. The societies which present the most marked contrasts in this respect are, on the one hand, the American Board in Boston and the London Missionary Society, with their large-hearted liberality; and, on the other, the Basel Society, with its exact regulations, even to the smallest details for each station. In the one case it is self-government, in the other strict centralisation, that is aimed at. Many American missionaries could not long put up with the discipline of the Basel Training Institute, whilst some Suabian missionaries would certainly feel themselves somewhat at a loss in the midst of American freedom. We should,

however, beware of all one-sided criticisms. National peculiarities and ecclesiastical views and habits are too diverse to allow of our here setting up any principles for universal application. But this much experience ought to tell us, that where the aim is not merely the conversion of the individual, but also the formation of churches and the extension of the influence of a mission, too much should not be left to the missionary himself.* On the other hand, if the Church at home be over-careful to prescribe everything, even the smallest details, this is not only a testimony to the incapacity of the missionary, but an impediment to the work abroad, as well as an oppressive burden to those who are at the head of affairs at home,—in either case, therefore, a drawback. Acting on the old maxim, "medio tutissimus ibis," the most of the societies seek to pursue a safe middle course between unfettered liberty and complete restriction.†

If I were to say a word here on *the cost of missions and the difference in the salaries of missionaries,*

* Cf. the strict principles of Dr. Graul, "Nachrichten der Ostind. Missions-Anstalt zu Halle," 1867, p. 133.

† It is worthy of notice, that some societies place their missionaries directly and entirely under the supervision of the committee at home (*e.g.*, the Baptist Society of Boston), whilst the most of the others appoint the missionaries of one particular district, to exercise an intermediate authority over each missionary; a system which has proved to be a very good one.

I could with a good conscience hold up German economy as a pattern to many societies. Comparing the expenses of the Basel Gold Coast mission with those of its neighbours, the Wesleyans; or the outlay of the Berlin and Barmen South African agencies with those of the English societies, we find that *the Germans work more cheaply* than the English or Americans, and—because their agents receive less pay—with the same amount of money employ double the number of men. The Roman Catholic missionaries alone, who of course are unmarried, are content with allowances equally small.* I would only here warn against the danger of carrying economy so far as to deprive the missionary of what he should not be without, and of thereby ruining his health and destroying all comfort in his work.† Taking into consideration the state of the heathen lands,‡ care should be had to preserve the right measure between too great liberality and overmuch economy!

Though the German missions present but few

* Monier Williams ("Modern India and the Indians," 1879), says of them, "They are content with wonderfully small pay."

† Cf. *e.g.*, the remarks of Dr. Wangemann at the Mildmay Conference, Proceedings, 1878, p. 50.

‡ An absolute equalisation of the salaries, as, *e.g.*, introduced by the American Baptist Missionary Union ($1000), can only be recommended where there is complete similarity in all outward circumstances.

outward attractions, it is a fact worthy of attention, that the *applications for admission into the seminaries continue sufficiently numerous* to allow of a careful selection being made. Within the last twenty years even (not to speak of a time further back), while complaints have been heard in England of the scarcity of labourers for the missionary field, Germany has often been able to come to the aid of others. In the one country there is a lack of troops for the holy war, in the other there is a want of money only to despatch the forces already to hand. Still, a selection cannot be too carefully made, for in a number of missions it is unquestionably the result of experience, which the present deficiency in funds makes every day more plain, *that it is better to send out a few thoroughly capable missionaries than many mediocre ones!* This the zenana female missions to-day confirm.

In noticing the training for the missionary service itself, the principles inculcated on the individual for guidance in conduct and the whole conception of his work, I shall not enter more particularly into the consideration of the many opinions, old and new, which have been held on the subject of our *methods.* Among those who are themselves engaged in the work, who know the real state of matters in heathen lands, and who do not sit in their studies drawing up new plans and methods, there fortunately is,

both at home and abroad, a gratifying agreement on all essential points. I may, *e.g.*, mention the fact, that the great question as to whether the aim and end of a mission should be *the conversion of individuals, or the Christianising of whole nations,** will be, indeed has been, decided by the practice and experience of nearly all modern societies, and by the missionary history of the first Christian centuries. It is not a question here of selecting the one thing or the other, but of taking *the one thing after the other.* According to the example of the apostles, by the conversion of individuals the whole spirit and character of a people must be brought under Christian discipline, purified, rendered fertile and renewed, if the leavening influence of the Gospel is to permeate public and social life. But for this purpose, the only sure and solid basis lies in the formation of individual Churches, as centres of new light and life from God—as fountain-heads, as "well-rooms," as Bengel says, of regenerating power for the whole people.†

There is, moreover, on all hands, no want of

* Cf. Graul, p. 129.

† Cf. the principles of the Church Missionary Society, "A Brief view of the Principles and Proceedings of the Church Missionary Society," 1877, p. 19. "All its evangelistic efforts are to aim, *first*, at the conversion of *individual souls*, and *secondly*, though contemporaneously, at the organisation of the permanent native Christian *Church*, *self-supporting*, *self-governing*, *self-extending*."

new proposals for the adoption of different methods. For some, those at present in operation are not biblical nor apostolic enough in their simplicity; for others, they are too biblical and too orthodox. The former class of objections emanate chiefly from England and America.* Missionaries should, it is said, earn their own livelihood, or look for it from those among whom they labour. All very good and heroic, no doubt, where it is practicable. But he who would establish such action as a general rule, must not forget that apostolic methods presuppose—(1) Apostolic men, and (2) Apostolic circumstances. If a Paul preached in a civilised empire, of which he was a native and a citizen, to a people with whose language he had been from childhood familiar, and whose social habits made it possible for him, in every large town, to gain by his own hand a livelihood, without thereby having his whole time occupied, he was surely in a position quite different from that of the missionary of the present day. The latter, to begin with, apostle neither in strength nor in gifts, goes to distant peoples perhaps

* Thus lately William Taylor (American Methodist preacher in California, then in Bombay, &c.) in his paper, "Pauline Methods of Missionary Work," 1879. Cf. "der Christliche Apologete," 30th June and 28th July 1879. Cf. also "Die Apostolische und die Moderne Mission" in the "Allgemeine Zeitschrift," 1876, p. 97, *sqq.* Cf. there also, 1879, p. 382, other extreme views of missionary enterprise, taken from the lives of remarkable evangelists earning their own livelihood, &c.

quite savage, perhaps only half civilised, a complete stranger, with every avenue of speech and custom shut to him, and thus, for a considerable time, necessarily compelled to be without any sufficient means of sustenance,—is it to be wondered at, if, in his care for his own daily bread, he have no time to be anxious about the souls of others? Many societies which at first sent out missionaries on this principle, have, after bitter experiences, and taught by the stern reality of facts, been compelled to abandon it, or to apply it only in very special cases.

On the other hand, different suggestions come from Switzerland and Holland. Those who bring them forward take their stand on the principles of a modern critical theology. They maintain that missionary training and the method of missionary preaching hitherto pursued, with its old-fashioned biblical and evangelical doctrine of salvation, is incapable of ever gaining over to Christianity the more educated classes of the heathen world, more especially those of Eastern Asia. Methods such as these might, they say, very well have assigned to them, as spheres of operation, the less cultivated of heathen peoples; but, for the Christianising of the highly-educated, we must have *a new missionary society, based on principles of free thought.** The

* Cf. as to what follows Buss, "Die Christliche Mission ihre principielle Berechtigung und praktische Durchführung," Leiden,

missionary agents, equipped with a many-sided Christian, intellectual culture, would thus at once turn to the leading minds of the civilised heathen nations, to circles of learning and influence, and so "from above downwards" make themselves masters of the whole spirit of the nation; "if the head were once won, the body of the nation would submit itself the more quickly to Christian culture." Suggestions like these awaken somewhat mixed feelings. Who will not rejoice that at last the significance, the justice, yes, the necessity, of missionary work is beginning to be increasingly recognised in circles of "liberal" theologians? Who would shut his ears to a criticism so incisive, yet still so earnest, so zealous, and, therefore, so well-meant, and not willingly submit existing systems to a renewed examination?

It is a different matter, however, when, as biblical theologians, and as Christians acquainted with the history of missions, we feel bound to characterise these proposals—at least, as far as they apply to the founding of missions—as in principle wrong, as without any promise of certain result, as, in fact, wholly impracticable. We do not discuss the fundamental difference with regard to our conception of

1876, as also the incisive criticism of his paper in the "Allgemeine Missions-Zeitschrift," 1876, p. 371 *sqq.*, 416 *sqq.*, and the "Evang. Miss. Magazin," 1876, p. 258, *sqq.*

the cardinal points of Christianity. But, if it be proposed to come to the assistance of this our old faith with a modern science, which would seek to volatilise the facts of redemption, in order that, thus aided, it may be able to cope with heathen culture, we must, without in any way undervaluing an intellectual Christian training, take leave to maintain that, to give up the historical basis for the biblical doctrine of salvation, is to lessen and to weaken the ability of the Gospel to produce moral and spiritual results, and to dry up the inmost spring of its regenerating power. All belief in the omnipotence of education and culture is but the superstition and the glaring error of the present day. *What pleases the spirit of the age will not, on that account, overcome the world;* only *that* will which heals her deepest wounds, by imparting a new power of life and soul—no device of man, but the gift of God.

And when such proposals are brought forward, I may, from an *historian's* point of view, be permitted to ask—Is it not a remarkable fact, that precisely since the last of these sentiments, the weightiest of them too, and the best intended, was uttered (that of Buss), the ground for the assertion, that our missionary methods have been failures in China, Japan, and India, is being removed in a manner ever more striking? In 1878 from 50,000 to 60,000 persons in India submitted themselves to Christian instruc-

tion, a fact which should considerably modify representations as to the fruitlessness of missions there. These are, no doubt, mostly people of the humbler classes; but has not the history of all missions, ancient and modern, shown that the instinct of the people, in accepting the Gospel, has ever anticipated the self-complacent ignorance of the wise and the learned? How many Churches of Christian people were there aforetime in Greece, whilst the professors in Athens were still offering for acceptance the withered leaves of a heathen philosophy and rhetoric! It was precisely in that university of the ancients that heathenism managed to preserve itself longest.* And if, in the early Church, in spite of the spiritual power of her ministers, it took centuries to convince the more educated classes, in any great numbers, of the necessity for a new faith, surely missionary work in Eastern Asia has not been carried on for a length of time sufficient to allow of any question being raised as to its inability to win over the educated classes! We do not here speak of the attempts made in India by the Jesuits, who hoped, by themselves gaining admission into the Brahmin caste, to gain over more quickly the rest of the population; nor of the sad compromise with heathenism,

* Cf. Wurm, "die Eintheilung der Religionen in ihrer Bedeutung für den Erfolg der Mission;" "Allgemeine Missions-Zeitschrift," 1876, p. 535, *sqq.*

and accommodation to its practices which followed.* But have we not, in the German Church itself, an example, which may well serve as a warning, of how, some years ago, a missionary sent out by the Unitarians, instead of making converts, himself went over to a heathen sect, the well-known Brahma Samadsh?† How even the whole Danish-Halle mission in India, in the latter part of the eighteenth century, was crippled by the influence of its leaders, who over-estimated the value of a purely humanitarian culture, and depreciated more and more the preaching of the Gospel? Whether the Dutch mission, which has gone over into the hands of "modern theologians," will fare much better, may well be doubted.

No! the path of missions to which the future belongs, although it be longer than we, in our impatience, could wish, is clearly laid down to us in Scripture, and as clearly confirmed by history. "To the poor the Gospel is preached;" "not many wise after the flesh, not many mighty, not many noble are called;" "we are made the offscouring of all peoples;" "accounted as sheep for the slaughter,"—this is and will remain the imperial law for the

* Cf. the excellent treatise, "Arbeiter in der Tamil-Mission," "Evangel. Miss.-Magazin," 1868, January p. 31, *sqq.*; February, p. 49, *sqq.*; March, p. 97, *sqq.*

† "Calwer Missionsblatt," June 1879, p. 41.

preaching of the Cross, and more especially so when a Church is being founded. The offence of that cross of Christ will always be but the outward mantle of its inward power. Whoever will dispense with the former, will soon find himself without the latter. Not, if one may so put it, to move about in evening dress among the higher classes, but to become "all things to all men"—to the simple, as simple, to the learned, as wise, "if by any means to save some"—this was Paul's manner of conducting missions, and it must ever be our model. If those so-called missionary reformers would but leave words and take to deeds, and put their plans to the test of practical use, this were the easiest way of refuting us —or else themselves! For it seems to me that every such endeavour would but serve anew to confirm the essential rightness of the methods hitherto pursued; indeed, the very attempt itself—the casting about for men and means—would show, what the experience of all time has taught, that only in a full faith in the Gospel is to be found that self-denying love and devotion which, with the help of God, is in some measure equal to the difficulties of missionary work.

And this does not mean that our method of training stands in no need of improvement. In the evangelical camp the voices are ever increasing in number, which call to us: *we need not only more, but,*

above all, more capable and better educated missionaries, especially for civilised heathen peoples, men more *self-denying,* who will preach Christ more powerfully in walk than in word! What an earnest appeal was that, made last autumn at the Mildmay Conference in London!* A LIVINGSTONE, too, demands more universally gifted men, even for Africa, and asks, with reference to the popular delusion, that the Church's agents at home must be better educated than those abroad, whether an army requires to be better led in peace than in war?† Indeed, we who are to be the spiritual conquerors of the world, should send, not our mediocre, but *our very best men,* those who, not only in faith and self-denial, in courage and meekness, but also in linguistic attainments, in capacity for organisation, in many-sided practical resource, far surpass the clergy at home. Such, however, but seldom present themselves, and societies must be content with a selection from those who come before them. On this very ground, however, and because the universities supply such an uncertain contingent, is a careful selection the more indispensable,

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* By Dr. Legge, Mr. Turner, and others; cf. Proceedings of the Conference, pp. 178, 259, &c.

† Livingstone's "Missionary Sacrifices;" cf. Graul also, in the paper above mentioned, pp. 134–147, "The Church must send her ablest, most highly-educated, and best men to the heathen, for the work in the foreign field is more difficult than at home."

although even this in itself will never secure the qualities necessary.

And since the subject is a cognate one, let me, in passing, remind the missionary of the *duty* incumbent on him of *continuing his education*, more especially in respect of moral and religious self-training. "If," an African missionary once wrote to me, "the minister who does not study, stagnate, much more is this true of the missionary. If he rest satisfied with what he has attained, he will, in a land where the tendency of everything is to drag him *downwards*, become mentally impoverished and lose the power of production." How many must confess, with the noble HENRY MARTYN, that he has "devoted too much time to public work, and too little to private communion with God"?* If, *e.g.*, on Sunday afternoons, surrounded by the wild din of the hardened heathen, the missionary should feel himself lonely in his hut, and a deep sorrow come over his soul, oh! that then, by prayer and meditation on the

* Sargent's "Life of Henry Martyn," 1855. See also the extracts from his diary in Spurgeon's "Lectures to my Students," p. 65, 1875. "The determination with which I went to bed last night, of devoting this day to prayer and fasting, I was enabled to put into execution. In my first prayer for deliverance from worldly thoughts, depending on the power and promises of God for fixing my soul while I prayed, I was helped to enjoy much abstinence from the world for nearly an hour. . . . Afterwards, in prayer for my own sanctification, my soul breathed freely and ardently after the holiness of God, and this was the best season of the day."

Scriptures, he would learn to put on more and more the armour of light, and realise how a man who *is* himself holy and is becoming ever more so, can, by his example, *do* more good than in any other way. The Chinese, to the present day, speak oftener of WILLIAM BURNS than of any other man, because he was, in his own person, a living proof of Christianity.*

But I cannot close this survey of the missionary agencies of the Church at home without asking an important question: *Why are there, in German missions, as yet no medical missionaries, and no medical missionary societies,* as among the English and Americans? For twenty or thirty years these have proved themselves to the English, in their missionary work, a strength of incalculable importance; for by them the confidence of the natives—precisely in somewhat cultivated heathen lands, as in those of Islam, in India, China, Formosa, Japan—has been most speedily and easily won. As early as the year 1841 there was founded in Edinburgh a medical missionary society for the *training of faithful evangelist-physicians,* whose duty it should be to minister spiritually and temporally to the poor at home, especially in the large towns, as well as to the heathen abroad, according to the old maxim,

* Cf. Mildmay Conference on Foreign Missions, 1878, p. 259.

"Preaching the Gospel, and healing everywhere" (Luke ix. 6). After finishing their course, they are partly handed over to other societies, partly placed in stations by the Society itself. The Edinburgh Society, *e.g.*, supports medical missionaries in Nazareth, Madras, and Japan. London, Liverpool, Glasgow, Birmingham, Bristol, Manchester, and other towns, and in particular the practical Americans, have followed the example set by Edinburgh. Of the several quarterly magazines of these associations, I shall name only "The Quarterly Papers of the Edinburgh Medical Missionary Society," and "The Medical Missions at Home and Abroad" of the London Medical Missionary Association. There are several Prayer Unions of Christian Doctors, *e.g.*, the Medical Prayer Union, which has been in existence since 1874, and now numbers as members 220 physicians and medical students; it meets every week for prayer and the study of the Scriptures, thus awakening and extending ever more widely an interest in mission work.* Already, in most of the Scottish, English, and American societies a considerable pro-

* These notes are taken from the magazine, "Medical Missions at Home and Abroad," the quarterly magazine of the Medical Missionary Association (London) 1878, No. 1, p. 2, *sqq.*; No. 2, October 1878, p. 17, *sqq.* Here fourteen British missionary societies are mentioned, of which all the Scottish (particularly those of the United Presbyterian) and all the larger English societies, employ medical missionaries.

portion of the staff of workers are Doctors of Medicine, who are at the same time messengers of the truth, and set before them, as their chief aim, the evangelisation of the world. Between 90 and 100 agents are thus engaged in the different stations.* Missionary dispensaries and hospitals are becoming ever more numerous, particularly in Asia, throughout Turkey, India, China, Formosa, and Japan, so that a way for the Gospel is being opened up by that Christian love which searches out and aids the needy. (There are now in China about 16 missionary hospitals.) American Doctors and Professors in the Christian High Schools of Turkey instruct native youths, both Mohammedan and Christian, in the science of medicine, as in Robert College, near Constantinople, in the Syrian Protestant College at Beyrout (in connection with the American Presbyterian Mission). Now the demand is being made in England for female medical missionaries as imperatively necessary for the Hindoo woman, particularly in the large towns of India.† Some months ago, in India itself, an institute for the training of medical missionaries sprang into life at Agra,‡

* See Mildmay Conference, p. 77, address by the Rev. Dr. Lowe on Medical Missions.

† Mrs. Weitbrecht, "Female Missions in India," and "The Women of India," 1879.

‡ Medical Missions at Home and Abroad, April 1879, p. 59; The Agra Medical Missionary Training Institution.

whilst in the other towns, *e.g.*, in Bombay, branch societies can at least support their own medical missionaries.

Still, in spite of this great movement and its evident importance as a branch of missionary enterprise, there is as yet on the continent of Europe almost nothing of a similar kind. But a short time ago, the Barmen Society was obliged to refuse to send out a Christian medical missionary to China, for want of funds.*

We have, doubtless, missionaries who possess a smattering of medicine, but where have we the physician who knows anything, however little, of theology—that is, who—although in its inmost nature the Gospel has much in common with the art of healing—has in him the making of an evangelist? Ah! here lies the cause of this shameful backwardness. In the teaching of our medical faculties of the present day, no thought of missions can struggle to light without encountering on all sides a derision fatal to it. Among the young men, there is prevalent, to an almost incredible degree, the superstition of a naturalistic philosophy, for which Christianity has ceased to hold a position "scientifically tenable." Mr. Darwin, who lately sent £5 to the London South

* Dr. Goeking, who had laboured in China in connection with the Missionary Society for China at Berlin; private subscriptions had to be collected, in order to send him out again.

American mission,* they will follow in everything except in his sympathy with missions. From licentiates theses are received similar to that lately presented in Bonn, entitled, "Belief in the Miraculous an Epidemic Insanity!" What hope is there there?

And I say that Germany *must soon be compelled to develop her missions on this side,* not only on account of the work among the heathen, but for the sake of the missionaries themselves, whose lives—humanly speaking—may thus be prolonged.† Were the necessity for this but once recognised, the ways and means for putting it into execution would soon be found. Meanwhile, I ask the friends of missions seriously to reflect on the matter.

And now, that the ladies interested in missions may be able to see themselves in this mirror, I would remind them how great assistance their sisters in England and America have rendered to missionary work, not only by Dorcas meetings, which exist everywhere, but by the establishment, years ago, of their own independent *missionary societies for the training of heathen women and girls.* I name here only the Society for Promoting Female Education in the East (1834), with several hundred girls' schools in India, China, and Africa, and a periodical of its

* Allgemeine Missions-Zeitschrift, August 1879.

† See, *e.g.*, the remarks in the Medical Missions, 1878, p. 27, *sqq.*, on the death of the Basel missionary Mr. Weigle in India.

own; the Indian Female Normal School and Instruction Society (1852) with 39 European zenana-lady missionaries, 88 native female assistants, 94 schools, 1232 zenanas, to whom they have access for instruction,* an excellently conducted quarterly magazine (the "Indian Female Evangelist"), branch societies throughout England, and an income of £18,594; the Ladies' Association (1860) for the Social and Religious Elevation of the Syrian Women; the Ladies' Society for the Education of Women in India and South Africa, in connection with the Scottish Free Church, and the Society of the English Presbyterians for China and India; to which must be added similar ladies' associations in America with independent agencies.† Without failing to make allowance for the difference between the English and the German character, may we not ask;—might not those societies, in which there are, as far as I know, but one or two German ladies, and side by side with which we can place only perhaps the "Ladies' Society for the Training of Females in the East" (1842)—which has, up till now, sent out 14 female teachers to the East Indian Mission,‡ and has an

* See Annual Report, April 1879, p. 7.

† See, e.g., the "Missionary Link," for the Woman's Union Miss. Soc. of America for heathen lands. (New York Bible-house.)

‡ See their monthly magazine, "Missionsblatt des Frauen-Vereins für christliche Bildung des weiblichen Geschlechts im Morgenlande," January 1879, p. 18, *sqq.* Besides, in their school at Secundra, the female teachers are employed by English, American, and German missionary societies.

orphan school too at Secundra—the "Berlin Ladies' Society for China," which has established a foundling house in Hong-Kong,—and the work of education carried on in the different towns of the East by the deaconesses from Kaiserswerth,—might these not be assisted more than they yet have been by competent teachers from Germany?

Yes, whole groups of missionary agencies have, within recent times, started into being. These have, in many essential points, supplemented those already existing, and should have the effect of stirring up Christians in Germany to zealous emulation. It is becoming ever more varied and diverse, that line of forces which is engaged in drawing in the great Gospel net. Even the very smallest denomination, as soon as it has a name and a habitation, steps into the arena, feeling that just in this matter of foreign missions must it prove the strength and health of its inner life. If a Church can no longer send reinforcements to her Lord and Master, as He goes forth to conquer the world, she will soon be found to be near extinction at home. If Christianity, as even a MAX MÜLLER confesses,* be a missionary religion, in its nature "converting, advancing, aggressive, encompassing the world," a non-missionary Church shows that she has

* On Missions; a lecture delivered in Westminster Abbey, 1873.

departed from the idea and the duty of Christianity, —that the hand of death is upon her.

And, notwithstanding this general participation of all the Churches, great and small, the further the work advances, the louder comes from all sides *the call for more workers,* clergy and laity, medical men and teachers male and female. So that it may be said in a word, with respect to the present position of the missionary societies: at home there is, on many sides, *a growing interest in missions,* whilst on others there is *a stubborn depreciation of them. In the heathen world the doors are wide open, a pressing necessity for spreading the Gospel exists; and in many respects, too, there is no lack of agents, but not means enough to send them out in sufficient numbers.** That is, on the whole, an accurate description of the present state of our missions. We shall understand it more clearly by a survey of—

III.—The Work among the Heathen.

And here I shall not notice in detail all the fields of mission labour, but call attention to those only which are characteristic of the present state of missions, facilitate for us an insight into the working of the whole system, and enable us to pronounce, in

* Cf. the reports of the Rheinische Missions-Gesellschaft, 1879, No. vi., p. 186.

some cases, a judgment on the rightness of the ways followed and the methods hitherto adopted. As our object is to gain suggestive points of view, rather than entire completeness, the division according to great groups, which seems to recommend itself, is—

I. Work among *non-civilised* nations, and—

II. Work among *civilised* nations.

And I shall then, keeping separate, for the sake of clearness, the different *quarters of the globe*, consider, *first*, missions among the, as yet, uncivilised peoples of the South Seas, America, and Africa, and, *second*, those among the civilised races of Asia, the Turkish Empire, India, China, and Japan, not dividing the countries where the two classes exist together.

I. Among Uncivilised Peoples.

In Australia missionary work, beginning under difficulties almost inconceivable, among the few remaining Aborigines—those most degraded of the human race—has been able only to brighten somewhat, with the light of the Gospel, the darkness of death which has already set in. The complete extinction of these tribes, although it cannot be prevented, may yet for a time be delayed by missionary effort.* Small in extent, this work among

* See Ueberblick über das Missionswerk der Brüdergemeinde, 1879, p. 40, *sqq.*, and Grundemann, "Orientirende Uebersicht," Allgemeine Missions-Zeitschrift, 1876, p. 401, *sqq.*

the Aborigines nevertheless affords the most conclusive proof, that unbelief triumphed too soon when it asserted that there were peoples to whom in their degradation, the inviting voice of the Good Shepherd would call, but without response. As proof of what the Gospel can do among the Papuans, we have the *Moravian* stations of Ebenezer in the Wimmera district, and Ramahyuk in Gippsland, with their kindly little villages of 125 native Christian inhabitants, their pretty churches, cleanly houses, and arrowroot produce, which gained a prize at the Vienna exhibition. The Scotch Presbyterian mission in Point Macleay (south of Adelaide) has been attended with similar success, not to speak of the Anglican educational institutes for the children of natives, and the other missionary enterprises which have gradually been transformed into colonial missions. It is further a cheering circumstance, that in these stations the children of Christian parents are healthier and better built than those of the wandering heathen.

The same remarks apply to *New Zealand*, where, however, the mission is more extended, particularly in the northern part of the island. The *Maoris* (of whom there are now only 30,000) no longer possess the flourishing mission they once had. They have been crushed by cruel wars, are gradually retiring before the whites, ten times more numerous than

themselves, and are fast becoming extinct. The principal work here is carried on by the Church Missionary Society, and the number of the native Christians, 10,315 (in 1874, 9439), under 16 European missionaries, 27 native pastors, and 220 native teachers,* has recently been increased. The future has thus assumed a more hopeful aspect for the missionaries. The *Wesleyan* mission, which suffered much during the war, although several thousand Maoris are still connected with it, works chiefly among the colonists,† as does also the *Propagation Society.* The remaining station, that of the *North German Missionary Society* (Bremen), passed into the hands of a mixed Christian community. On the other hand, the *Hermannsburg* mission (at present consisting of three stations) is still in existence.

I glance only at the large islands north and north-west of Australia: *New Guinea*, which in the north-west has been appropriated by the *Dutch* missionaries, while in the south-east the London Missionary

* Abstract of the Report of the Church Missionary Society, May 1879, p. 19.

† The Annual Report of the Wesleyan Methodist Missionary Society for 1879, p. 195 (giving 3615 communicants, and more than 32,000 attending divine service), includes the colonists as well as the natives, persons of mixed races; so also the Report of the Propagation Society, p. 73.

Society has carried on operations since 1871, chiefly by native evangelists drawn from the surrounding neighbourhood. But here, owing to the degraded condition of the inhabitants, who are yet in their "age of stone," and to the diversities of races and speech (on the south coast, on a strip of land 300 miles long, as many as 25 !)* we see no fields white unto harvest, but only a soil hardened for the sowing, on which, however, some few first-fruits have come to maturity. *Celebes*, with the crown of all Dutch missions. *Minahassa*, which has now become a Christian peninsula, of whose 114,000 inhabitants more than 80,000 have been converted—these are divided into 199 communities with 125 schools.† Now, that they should be able to sustain themselves, the great error, that the Christians were never sufficiently trained to self-support, is, however, causing serious difficulties. The recently-formed Dutch missions in *Java* and the neighbouring islands, where the lately completed seminary for evangelists in Depok shows that Holland is at last trying to make amends for long neglect. Yet the large Christian communities in Amboyna, Kei, and the Aru Islands, and the other fruits of missionary effort in Timor and

* According to the missionary, Lawes, at the Mildmay Conference, 1878, p. 282, and *sqq.*

† According to the Dutch missionary (Secretary of Missions), Mr. Nourdenburg, at the Mildmay Conference, p. 156, *sqq.*

Wètter, are still waiting in vain for a missionary.* The *Rhenish* mission in the southern part of *Borneo*, in the north of which island the Propagation Society is endeavouring to establish itself more firmly. The same society, too, is rapidly assuming large proportions among the Battas in *Sumatra*, where, including those in Nias and Borneo, there are about 4000 to 5000 native Christians, with 25 German missionaries.† A barrier is thus formed against the advance of Islamism, which involuntarily the Dutch government is greatly aiding by the use of the Malayish language in the law courts, and the employment of Mohammedan as inferior officials.

A word on the marvellous results of missionary labour in the SOUTH SEA ISLANDS. Indeed, that we find a people here at all, is due, in great measure, to missions. These have been the salvation of the inhabitants,—a fact confirmed by the researches of a MEINICKE, a WAITZ, a GERLAND, an OBERLÄNDER, and even of a DARWIN,—by their suppression of cannibalism, of human sacrifices, of infanticide, by the establishment of laws of right, by humanising warfare, by raising the importance of marriage, &c. Even medical men, fond of travel, and desirous of gaining an insight into nature in its primitive conditions, have in their narrations been forced to be-

* According to the missionary Dr. Schreiber, Mildmay Conference, p. 140.

† See "Berichte der Rhein. Miss. Gesellsch., 1880, p. 18 and *sqq.*

come the apologists of missions, and to attest their civilising influence.*

Polynesia, inhabited by the dark-coloured Malayo-Polynesian race, is almost entirely Christian. Missionary work, properly so called, has here been nearly completed by the labours of the London Missionary Society, the Wesleyans, and the American Board. The London Missionary Society, taking Tahiti as its basis of operations, carried on missionary enterprise in the Society Islands, the islands of Australasia, Hervey, Samoa, Tokelav, and Ellice, with such success, that only in the last mentioned group are a few heathen still to be found remaining.† The Wesleyans have flourishing missions in Tonga and the neighbouring islands (126 churches, 8300 communicants, 122 schools with 5000 scholars, and over 17,000 persons attending divine worship).‡ The American Board, after having, one may say, changed the *Sandwich Islands* into a Protestant country, included, some years ago, the churches there in the Hawaiian Evangelical Association, and with it the future prosecution of the work now rests. This action has, perhaps, been premature, for the native

* M. Buchner, "Reise durch den stillen Ozean," 1878; see Allgemeine Missions-Zeitschrift, 1879, p. 187, *sqq.*

† Cf. for this and what follows the report of the missionary Mr. Whitmee, at the Mildmay Conference, p. 266, *sqq.*, and the Annual Report of the London Missionary Society, 1879, p. 53, *sqq.*

‡ According to Report for 1878, p. 193.

preachers are not numerous enough, either to supply the wants of the Church at home, or to prosecute the work with sufficient vigour alone on the islands of Gilbert, Marshall, Carolina, and Marquesas (where the greater part of the remaining heathen Malayo-Polynesian population is to be found.) The Board therefore again contemplates increasing the number of its missionary agents.

In *Mikronesia*, on the islands of Carolina, Marshall, and Gilbert above-mentioned, the agents of the Hawaiian Association are actively at work under the direction of American missionaries. The want of labourers at the present time is here felt with particular keenness, and, consequently, the London Missionary Society appropriated, in 1870, some islands in the Gilbert group. Not only have many barbarous customs been abolished, but the personal activity of the converted heathens has been awakened in an extraordinary manner. The most promising of the newly-made converts are sent forth to sow the seed abroad.* Indeed, to this essentially American training to independence is to a large extent due the surprising success of the South Sea mission.

In *Melanesia*, finally, with its black, woolly-haired population, we find the Wesleyans, the London Missionary Society, the Presbyterians, and the

* Cf., too, Allgemeine evangelisch-lutherische Kirchen-Zeitung, 1879, supplement i.

English Episcopal Church in the heat of harvest work. And here *Fiji* shines out on us as one of the brilliant gems of the *Wesleyan* mission, where all that could be wished for more, is a large addition to the staff of European missionaries. Let us hear what the governor of those islands, which now belong to England, Sir A. GORDON, was able to report, at the annual meeting in May 1879, as to the change which has passed over the inhabitants, who, a short time ago, were the most cruel of cannibals.* "Out of a population of about 120,000, 102,000 are now regular worshippers in the churches, which number 800, all well built and completed. In every family there is morning and evening worship. Over 42,000 children are in attendance in the 1534 Christian day-schools! The heathenism which still exists in the mountain districts, surrounded as it is on all sides by a Christian population on the coast, is rapidly dying out." The *Loyalty Islands*, which have been taken possession of by the London Missionary Society, have been likewise wholly Christianised, although partly by Roman Catholics. A difficult field of labour is that which the Presbyterian missionaries of the Free Church of Scotland, the Presbyterian Churches of Canada, New Zealand,

* See Wesleyan missionary notices, June and July 1879, p. 140, *sqq.*, and Report of 1878, p. 193.

and Australia have in the *New Hebrides,** where the unhealthiness of the climate, the variety of the dialects, and the demoralising influence of ungodly traders, combined with the utter degradation of the inhabitants, form a serious obstacle to the more rapid advance of the light. Yet there are here 3000 natives receiving Christian teaching, 800 communicants, and 100 native teachers. Besides these, on the New Hebrides, more especially on the islands of Banks, Santa Cruz, and Solomon, is the English Episcopal Church, where the noble Bishop PATTESON suffered a martyr's death in 1871. The plan here adopted is different from that of any other society. Native youths are sent for months at a time to Norfolk Island, to receive instruction, whence they return again, in order to spread the knowledge of Christ at home. During the favourable months of the year, the European teachers of these converts visit the islands personally, for the purpose of obtaining new students.† It must require some time before the value of this migratory system can be thoroughly tested.

To sum up, the number of communicants is—

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* See Report of the missionary Mr. Inglis at the Mildmay Conference, p. 290, *sqq.*

† See Mildmay Conference, pp. 273, 294; also W. Baur, J. C. Patteson, 1877.

In Polynesia, over	...	...	...	36,000
In Mikronesia, about	...	...	...	1,500
In Melanesia, over	...	...	...	30,000
Total, over	...	...	...	68,000

the number of native Christians belonging to Protestant missions being altogether about 340,000.* The great need is, *an addition to the number of workers*, more especially of a body of thoroughly educated native clergy, and to this end of an English institution for the higher training of Polynesian students.†

Missions among the uncivilised peoples of AMERICA, although they cannot be reviewed within a few minutes, must nevertheless not be left unnoticed. We hurry past the quiet, patient labours of the *Moravians in Greenland and Labrador*, which should for the most part be no longer described as mission, but rather as the work of the ministry among a Christian community, seeking here and there only to win over the few remaining heathen where they can be reached to the fold of Christ, and extending, in recent times more especially, their operations north to the heathen, and southwards as far as the English settlers;‡ [redacted]he *Danish* mission in Greenland, w[redacted]ht stations, employs eight

* Mildm[redacted]S, *sqq.*

† See th[redacted]Report of Mr. Whitmee, p. 274.

‡ Missions[redacted]gemeinde, July 1879; General Survey, p. 8, *sqq.* In G[redacted], six stations, with 1526; in Labrador, six stations, with 1232 converts.

or ten Danish missionaries, as also one native preacher;—past the mission of the Canadian Conference of the Wesleyan Methodists, and of the Propagation Society among the Indians of CANADA,* and the people of Hudson's Bay, as well as among the colonial population;—past the important work of the Church Missionary Society in the dioceses of Rupertsland, Saskatshewan, Red River, &c., where, in spite of the strong opposing influence of the Catholic Church, and the desolation caused by the brandy supplied to the Indians by white traders, the number of native Christians is rapidly increasing, amounting, in the twenty-four stations of this Society, to as many as 10,472, with twelve native preachers, and twenty-one schools.† We cast only a glance at Columbia, on the coast of the Pacific. Here, in connection with the same Society, WILLIAM DUNCAN, the schoolmaster, a practical missionary genius, of whom we have but few nowadays, has converted a body of most degraded Indians, part of them cannibals, and at his METLAKAHTLA has created, morally, religiously, socially, politically, and commercially, a wonderful [redacted]g Christian community in the m[redacted]lerness. He has astonished the p[redacted]n afar

* Both societies, in their Annua[redacted] distinctly separate the work among the white colo[redacted]ndians.

† See Abstract of the Report of the Chur[redacted]issionary Society, 1879, p. 20, and Mildmay Conference, p. 287.

off, and made them long for the blessings of the Gospel; he has given to the world, indeed, a splendid proof of how, by founding Christian colonies, missions may become the means of preserving the national life of Indian tribes, who must otherwise have become extinct. This man, in barely six months, succeeded in so mastering the language, as to be able to preach his first sermon, which he was obliged to repeat nine times the same evening, since the village where he dwells was inhabited by nine different tribes, who (a significant fact) did not venture to assemble in a general meeting. He now stands at the head of a community of some 1000 persons, which has the largest church to be found between there and San Francisco, besides parsonage, schoolhouse, stores, workshops, &c., and has even founded a colony of its own.* The former Governor-General of Canada, Lord DUFFERIN, on his journey of inspection in 1876, could hardly find words to express his astonishment at what he here saw! Complete isolation from heathen surroundings, and from the influence of unscrupulous Europeans, inculcation of ha[illegible]y work and honest dealing, the estab[illegible]trict civil discipline and order, w[illegible]ssentially Indian institu-

* See Allge[illegible]itschrift, 1878, p. 197, *sqq.*, and the Report of Admi[illegible]at the Mildmay Conference, p. 280, *sqq.*; also Warneck, "Moderne Mission und Cultur," p. 82.

tions (as a "council" with twelve "heads"),—these, with the inwardly transforming power of a pure evangelical preaching, are the secrets of such results.

Here the Church Missionary Society can show four stations, with already 1150 native Christians. *Alashka* too, which has passed out of Russian into American hands, the north-western strip of North America, formerly, along with Greenland, the northernmost limit of Protestant missionary activity, has recently been entered upon by American agents.*

A few words only on—what may be called the "child of sorrow" of Protestant missions—*the remaining Indian tribes of the United States.* These number now only from 250,000 to 260,000 souls (1876, 266,000, Alashka not included†). Work among them is still carried on by (excluding the Catholics) the Moravians (in three stations, in addition to one in Canada, with altogether 319 native Christians), by the American Board, the Presby-

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* Reports of the Rheinish Missionary Society, 1879, No. vi., p. 186.

† Cf. the address of the Hon. F. P[illegible] the Meeting of Alliance, New York; Proceedings, [illegible] The "Missionary Herald," March 1878, p. 7[illegible] as 278,000. See also Allgemeine Missions-Zeit[illegible] *qqq*: Warneck, "Modernen Mission und Cult[illegible] testimonies there referred to of Waitz, Geri[illegible] The newest calculation to be found in "Christ[illegible]ited States," by Schaff, p. 61. Mr. Brunot, in 187[illegible] the Indians as numbering 350,000; Schaff, in 1879, only as 250,000.

terians of the North and South, the Baptists and Southern Baptists, the Episcopal Methodists, North and South, the American Missionary Association, and more especially, in recent times, by the Protestant Episcopal Church. It is well known how incalculably these tribes have suffered at the hands of the whites, who, instead of bringing to them the Gospel, have oftener approached them with powder and shot, or hurried them to an early grave by the influence of brandy. However, since the inauguration of President GRANT'S "peace policy," which places all the Indian agencies in the hands of Christian denominations, better days seem to be dawning. According to the competent judgment of Mr. BRUNOT, the President of the United States Board of Indian Commissioners, at the meeting of the Alliance in New York, the total number of tribes consists of about 130 remnants, distributed over 90 allotted territories ("reservations"), and speaking about 50 different languages. Of these, 27,000 Indians are in full Church membership, and are divided among the 171 communities of different denominations (including Catholics), with 219 little churches. Nearly 200,000 of this Indian population are civilised, either wholly or in part, and the remainder only are still savages, living by the chase. There are 366 schools, attended by about 12,222 Indian children (including Catholics). It is too late, then, to ask at this time of day if

these peoples are capable of being civilised. The fact has been proved and admits of no doubt. The Cherokees, the Choctaws, the Creeks, the Chickasaws, the Seminols, and others, among whom the American Board, the Presbyterians, and the Baptists of the South labour, with their churches, their schools, academies, and newspapers,—with their legislative assemblies and codified laws,—indeed, in respect of their whole condition, intellectually and morally, compare favourably with their white neighbours in Missouri, Arkansas, and Texas. There are now of Creeks about 2000 in full church membership, and of Choctaws and Chickasaws more than 2500. The missions of the Protestant Episcopal Church, of the American Board, and the Presbyterians, among the Dacotas and Sioux, of the last-named body among the Indians in Nez Perces,* and of the Methodists among the Yakamas, are all on the increase, and confirm the experience so often made by colonial governments after much unnecessary expense and many a serious blunder, that *one missionary can dispense with many soldiers!* And if, in some places, progress be but slow, let it never be forgotten how difficult it must be for the Indians to accept the Gospel at the hand of their former persecutors and oppressors.

* See Report of the Board of Foreign Missions of the Presbyterian Church, New York, 1879, p. 7, *sqq.*; Report of the American Board, 1878, p. 99, *sqq.*; Schaff, p. 61.

The widely-prevalent opinion, that the Indians *must* become extinct, is now refuted by the indisputable fact, that those tribes of them which have been Christianised are increasing in number,* while their outward condition is being rapidly bettered. The Gospel, preached by 226 American missionaries (including Catholics), has proved itself to the Indians the savour of life unto life; whilst, *without* its morally regenerating power, all usages and exigencies of civilisation serve but the more quickly to destroy them, as they do all non-civilised peoples. Upwards of 41,000 Indians can now read, and this number is increased by 1200 every year.

The following facts, which are hardly signs of an impending speedy extinction, may be given. The number of decent dwelling-houses among the Indians was—

1868	7,476
1877	22,199

Acres of land under cultivation:—

1868	54,207
1877	292,550

Amount of corn raised:—

1868	467,363 bushels
1877	4,656,952† ,,

* See Missionary Herald (Boston) 1878, November, p. 382.

† See the interesting statistics in Missionary Herald, March 1878, p. 73, and September 1877, p. 292. The latter (see, too, Warneck, as above mentioned, p. 79) may be somewhat altered by the later tables of 1878.

Their cattle have increased in a corresponding proportion.

The solution of the Indian question does not now lie with unscrupulous political agents and free-booters, but with the Christian Church, and already a new and better era has been inaugurated. There is, then, all the greater necessity, just *at this very time, that additional forces should be sent to carry on mission work among the Indians.* Satisfaction must be made for much injustice done, and confidence and trust once lost, won back again. Is the present number of Indian missionaries sufficient? Is all haste not imperative in bringing Christianity to many of the rapidly disappearing remnants of tribes? Can the policy hitherto pursued, of concentrating the Red Skins, more especially on Indian territory and in a few large "reservations," be continued without injustice to the rights of each race? Is this heaping together of heathen disorder not prejudicial to true progress? Such are some of the questions which are engaging the serious attention of the friends of missions in America.*

I pass over the great work of evangelisation and Christian education among the *Negroes in the United States,* of which the Jubilee singers of Fisk University, in Nashville (Tennessee), not long ago gave a striking

* See Missionary Herald, 1878, p. 382.

proof before nearly the half of Europe. It may be remarked only, that, since the war, more than 1000 places of worship have been built for them in the South, and that hundreds of thousands of negroes have attached themselves to the Churches, more especially to those of the Methodists and Baptists.* The American Missionary Association has erected 26 institutions (with about 6000 students), for the purpose of training freed slaves to be teachers and missionaries;† 209 young men thus educated are now in active work.

We shall cast but a passing glance at the present condition of missionary work in the *West Indies* and *Central America*. The *Moravian mission* on the *Mosquito* coast, partly among the native Indians and partly among the negroes and mulattoes, in spite of the serious opposition of the Jesuits in Nicaragua, holds its own, and continues to progress in usefulness. Now there are seven stations, with 1105 converts.‡ The mission of the Propagation Society among the Indians on the *Essequibo* and *Berbice*, in *British Guiana*, has, within the last few years,

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* As many as 200,000 have joined the Episcopal Methodists; see Apologete, July 14, 1879.

† According to the Report of Dr. White at the Mildmay Conference, p. 54, *sqq*. The Freedmen's Missionary Aid Society, in London, co-operates with this Association.

‡ Missionsblatt der Brüdergemeinde, July 1879; Ueberblick, p. 27.

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been rapidly extended,* and now upwards of 3000 —or the half of the Indian population there—have been gathered as members into Christian Churches. The Moravian mission, too, among the negroes in Surinam (Dutch Guiana), whose largest congregation is in Paramaribo, 100 years old now, with 6592 souls, is extending on all sides, though slowly, its former boundaries. It has advanced southwards, up the stream, into the unhealthy Bushland, and as far as the negroes of Anka and Saramacca, many of whom, of their own free will, beg for Christian instruction. Again, by the force of circumstances, the same society has been called to labour among the Chinese and Indian coolies, who in the plantations have taken the place of the negroes, the latter having been widely scattered since the abolition (in 1872) of state supervision. And finally, just recently, it has advanced to the West, into British territory, where in Demerara, it has been able to found two new stations; so that, in spite of the considerable loss sustained by the emancipation of the slaves, the total number of Christians in connection with the Moravians, 21,000 (formerly it was 24,000), is not likely to suffer any further diminution.†

In the *West Indies*, its oldest field of labour,

* Four hundred and eighty-six baptized in 1877, see Report for 1878, p. 101.

† Cf. Ueberblick of 1879 with the annual reports of 1870 and *sqq.*

the Moravian mission presents a double aspect. In Danish West India (St. Thomas, St. Jan, and St. Croix) the number of negro Christians has, from the pressure of outward circumstances, somewhat decreased. In English West India, on the other hand, where in Jamaica, Fairfield, there is now a theological seminary, it is on the increase. They both together number over 36,000 Christians, who, though forming a Christian Church, rather than a mission station, nevertheless, as regards self-support, do not as yet fulfil even moderate expectations. The Moravians are now endeavouring to make this important mission field independent, as regards native preachers, teachers, and support of ordinances, and they hope, in about ten years, to attain this end. The same endeavour is manifest in the extensive English missionary enterprises in the West Indies, conducted by the Wesleyans, Baptists, London Missionary Society, Scottish United Presbyterians, the Propagation Society, and several American associations, which we cannot here specify. Of these, and indeed of all the Protestant missions in the West Indies, that of the Wesleyans can show the greatest number of members. The last report states that in Antigua, St. Vincent, Jamaica, Honduras, Bahamas and the Hayti district, the number of persons in full church communion is over 41,000, and of

churchgoers 126,600.* This does not include the Guiana district, where there are 4200 and 20,000 respectively. And the total of adherents to the English Episcopal Church, white and coloured together, specially in Jamaica and Antigua, does not seem to be much behind that of the Wesleyans. Everywhere there is a steady numerical increase. The social condition, however, of the often very poor negroes leaves much to be desired, though opinions differ as to whether or not this is due to the method in which the emancipation of the slaves was carried out.† Still a goodly number of churches are self-sustaining, especially among the Baptists, who only occasionally receive a pastor from England. Others are gradually approaching this desired end.‡ It is not seldom that the academies contain negroes as *primi* in the highest classes, as well as whites. The lately disestablished Episcopal Church is on the fair way for becoming self-supporting, and many of those

* Report for 1879, p. 168, *sqq.* On the other hand, Mildmay Park Conference, p. 36, the number of members is given at 72,000, probably including Europeans, the same number of Anglican Episcopalians, and 53,000 Baptists. The members of the United Presbyterians amount to 6691 communicants, according to their Missionary Record, June 1879, p. 529.

† See Allgemeine Missions-Zeitschrift, 1876, p. 554; as also Buxton, "Slavery and Freedom in the British West Indies," p. 92; and Underhill at the Mildmay Conference, p. 31, *sqq.*

‡ See the Report of the Rev. Mr. Murray, "Allgemeine Missions-Zeitschrift," 1874, p. 116.

communities which were formerly mission stations are now parishes under an Anglican bishop.

Jamaica is, to all intents and purposes, a Protestant land, strewn with Christian churches and missionary stations, although the greater part of her population is connected with no Church at all. In the whole of the British West Indies, with upwards of one million inhabitants, about 248,000 are regular churchgoers, and about 85,000 are communicants in the different churches; 78,600 children receive instruction in 1123 day-schools, and of this number about 45,000 belong to Jamaica.*

The Protestant mission on the southern promontory of South America, begun by the *London South American Missionary Society,* carries on operations not only in the Falkland Islands, where youths from Tierra del Fuego receive instruction, but has now founded stations in Tierra del Fuego itself, and in Patagonia has baptized some dozens of converts, and begun to arouse the natives, those most degraded of Indians, out of their deadness.† Indeed, by com-

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* According to accounts given by Underhill, Mildmay Conference, pp. 35-37.

† See "Missionary News," June 1871, March 1877, pp. 27, 39, 89, where the missionary, Mr. Whaits, gives some interesting testimonies of Pesherehs, who confessed "that now they understood why, long ago, Allen Gardiner and others took so much trouble with them, and how they now regretted their indifference and ingratitude towards those first evangelists," &c.

mencing a mission in the Amazon River territory, this Society has begun to extend its labours to the Indians in Brazil (1874).

In the north and in the south we have the *Indians;* in the centre—*i.e.*, in the West Indies and Guiana—for the most part the *Negroes.* Among the former success has been, in part, meagre as yet, but in part also, more especially in recent times, full of the promise of a rich harvest. Among the latter progress has been very considerable. Tens—in the United States, hundreds—of thousands of negroes are now ministered to by coloured preachers. Such is the appearance which the American mission field among non-civilised peoples presents.

It is somewhat different with the home of the negroes—AFRICA. This immense heterogeneous continent, groaning under the curse of the slave trade, the darkness of superstition, the bloody sceptre of an iron despotism, and, in half, under the yoke of Islam—before whose estuaries there stretch beneath the heavy surf long expanses of sandbank—whose interior is encircled by the broad, rainless zone of Sahara, while the entrance to it all is barred by the deadly fevers of a tropical climate—this land had been laid hold of by Protestant missions, till recently only on its sea-coast. But now, foremost among all others, it is emerging from the darkness by which, for thousands of years, it was surrounded. The interior, traversed by heroic

missionaries and other pioneers, has been opened up, and, on the new-found paths, Protestant missions from south and east, and still more recently from the west, are seeking to penetrate to its centre. *Forwards, from without to within!* has suddenly become the watchword, which in this land summons the missionaries to increased efforts. And we are warranted in hoping, that, with the recent foundation of Scoto-English settlements on the interior lakes of the east, a new page will be begun for the future missionary and ecclesiastical history of Africa.

The *three Protestant centres of missionary labour in Africa*—a large portion of the west coast, the southernmost cape, and one or two points in the east—I shall consider all together, in order that I may subjoin a few general remarks on missionary enterprise among non-civilised peoples.

There are several smaller missions in *West Africa*, as: the Paris Missionary Society in Senegambia; that of the Wesleyans on the Gambia (7 stations, with 645 full communicants);* that on the Pongas, supported by Christian negroes of the West Indies, under the superintendence of the Bishop of Sierra Leone; that of the Scottish United Presbyterian Church in Old Calabar (5 stations, with 181 com-

* Report for 1879, p. 151.

municants);* that of the English Baptists on the Cameroons (4 stations, with about 150 converts); those in Corisco and Gaboon, of the American Board, and now of the American Presbyterian Church.† But, passing these over, we come to the larger, better equipped, and more fruitful mission field of *Sierra Leone*, one of the few in West Africa where parochial has long ago taken the place of missionary work, the Church Missionary Society having removed the most of the churches there from her connection, and handed them over as parishes to the care of the bishop.‡ Sierra Leone proper, the English peninsula, is at the present day a Protestant land. The bulk of the Christians there are divided between the Anglican Church and the Wesleyan mission. The latter now possesses 32 churches, with 5675 full church members, with over 16,000 who attend service, and instructs in 22 day-schools 2600 children.§ A by no means inconsiderable number of Christians belong to the Lady Huntingdon Connection and the United Methodist Free Church, while the Fourah Bay College for coloured preachers

* Missionary Record of the United Presbyterian Church, June 1879, p. 527.

† The American Presbyterians have here about 300 members and 474 scholars in four stations; see Report, 1879, p. 30, *sqq.*

‡ There are now only three stations, with 950 Christians; see Abstract of Report, 1879, p. 4.

§ Report, 1879, p. 151.

is slowly coming into a more flourishing condition. In the republic of *Liberia*, once hailed with too great hopes, we find several American societies at work; the Methodist Episcopal (43 churches, with 2200 members);* the Protestant Episcopal, the Presbyterian,† the American Missionary Association, and, latest of all, the agents from the Fisk University (Tennessee). How far those negroes re-imported from America will show ability of themselves to extend Christian culture, remains for time to determine.‡

On the *Gold and Slave Coasts* the English Wesleyans, the Basel and the North German Missionary Societies, labour beside each other. The attempts of the first-named of these societies to advance as far as Ashanti, seem for the time being to have been abandoned. On the Gold Coast, however, the number of its stations (14) and members is increasing (now 6630, with 37,000 adherents).§ The Basel Society, which in December 1878 celebrated its jubilee of hard work on the Gold Coast, has now extended its sphere of activity to the lands of Accra, Adangme,

* Report of the Missionary Society of the Methodist Episcopal Church for 1879, p. 4.

† With eight stations and 254 communicants; see Report of the Board of Foreign Missions of the Presbyterian Church, 1879, p. 28, *sqq.*

‡ See Grundemann, "Allgemeine Missions-Zeitschrift," 1874, p. 16.

§ The Report for 1878 gives 8 stations, that of 1879, 14 (p. 152), with 87 schools and 2647 scholars.

Akuapem, and Akem, and has recently founded a station composed of its first-fruits in Ashanti. Altogether, it has 9 principal and 13 outlying stations, 4000 negroes forming the Christian communities, with 41 primary and secondary schools, and 1130 scholars.* The Scriptures have been translated into the Gâ and Otshi languages, all manner of handicrafts introduced, many bright-looking Christian villages established, so that in some places the primeval marshes, with their pestilential vapours, are beginning to disappear. Smaller by far, but richer in martyrs to the storms of war and the ravages of pestilence, has been the labour of the North German Missionary Society on the Slave Coast, with four stations and several hundred converts.

By no means unimportant, though progressing slowly, under all manner of vicissitudes (cf. the missions in Abeokuta) is the mission in the *Yoruba-lands*, where, beside the South American Baptists, we again find the Church Missionary Society (with now 11 stations, 5994 native Christians, and 1567 scholars),† and the Wesleyans (now in the districts of Yoruba and Popo, six stations, with 1082 members and 3500 adherents).‡ Through the latter Protes-

* Evangelischer Heidenbote, August 1879, p. 61.
† Abstract of the Report, 1879, p. 5.
‡ Report, 1879, p. 152.

tant missions come into contact with the bloody Dahomey. It is encouraging, too, that the important missionary work in Abeokuta is again gradually reviving. On the Niger we have the interesting spectacle of solely negro preachers and teachers under the coloured Bishop CROWTHER, in connection with the Church Missionary Society, carrying on the work which, within the last few years, was consecrated by the blood of martyrs.* These are succeeding in overcoming their early difficulties, and now possess ten stations with 1500 Christians,†—an earnest that Africa will be won chiefly by Africans.

Passing now, as at one great stride, over Congo-Livingstone—where, since February 1878, the *Livingstone* (Congo) *Inland Mission of the East London Institute for Home and Foreign Missions* has been seeking to gain a firm footing and to advance from the west into the interior,‡—and, over the Portuguese territory of Angola and Benguela—that great cemetery of Catholic missions, where (as in the east likewise, on the coast of Sofala and Mozambique), of the once flourishing Portuguese stations, there is not one

* See, *e.g.*, Proceedings of the Church Missionary Society, 1877-78, p. 38,

† Cf. the sudden revulsion of feeling in Bonny after violent persecutions of the Christians (Abstract of the Report, 1879, p. 5, *sqq.*).

‡ There are now 14 missionaries on the Congo, in several stations connected with this mission, between Stanley Pool and the mouth of the river.

trace remaining*—we reach *South Africa.* Advancing down the coast we come in *Ovamboland,* the most northerly outpost here of Protestant missions, on the work of the Finnish Lutherans (among the Ovahereros), which, starting from the Rhenish mission, advanced north;—now four stations have been founded.† Then comes the Rhenish mission in Hereroland, which, after the long storm of war, is beginning again to flourish. It now numbers 13 stations, with 2500 converts,‡ and has been the means of giving to the dusky, giant race of shepherds, seven feet high, the New Testament and the Psalms in Otgiherero. In the contiguous district of Great-Namaqualand—and here we pass from the black negroes to the yellow-brown Hottentots—the Rhenish mission labours alone (now six stations with about 3300 converts),§ the Wesleyans having retired from the field. In Small-Namaqualand the soil, naturally hard, has been further impoverished by famine, drought, and the immigration of European miners, so that many stations have had to be given

* Mildmay Conference, p. 48.

† Lately the Finnish Missionary Society has also begun the work of evangelisation among the Finns and Laplanders on the Esthland Islands in Gulf of Bothnia.

‡ Annual Report of the Rhenish Missionary Society, 1877-78, p. 19, *sqq.*

§ Annual Report of the Rhenish Missionary Society, p. 14, *sqq.*, and Gedenkbuch der rheinischen Missions-Gesellschaft, 1878, p. 168, *sqq.*

up in consequence of the departure of the starving inhabitants. Both the last-mentioned societies are here engaged in trying to save the yet existing remnant of a race rapidly becoming extinct. On the other hand, the Rhenish mission in Cape Colony (10 stations and about 8000 converts) has several congregations, strong enough to be self-supporting.*

It is no more than what was to be expected, when we find in the *Cape* and its dependencies *a centre of Protestant missionary activity*, such as, in point of numbers, exists nowhere else in Africa. This colony has become, as a whole, a Protestant land. In it branches of the English State Church and several Dissenting Churches have attained to a certain amount of independence, and the work among the white colonists goes hand in hand with that among the native and mixed races;—as in the Anglican Church, by the extended labours of the Propagation Society, and in the Dutch Reformed Church (the oldest Church of the land, which for so long had taken no part in the work of evangelisation), just recently, at the instance of the "Synodal Zendingscommissie in Zuid-Africa." We shall not follow in detail the thirteen British and Continental associations at work here, but note shortly that some

* Annual Report, 1877-78, p. 7, *sqq.*

societies, making a few stations in South Africa the base of their operations, are directing their attention to the *North*, with the design of advancing, through the interior of South Africa, out beyond the limits of British territory. Thus the *London Missionary Society;* and, as we saw before, in the Cape, so now, in British Caffraria, it endeavours to make its stations self-supporting.* Special strength is expended on the *Betjuan* mission, which, in spite of outward difficulties, is becoming ever more and more a source of light and blessing, especially in Kuruman. The Moffat institute, in honour of the founder of the mission and translator of its Bible, was removed thither in 1876.† Then, there is the *Berlin* South African mission, whose labours, notwithstanding very limited means, extend over all South Africa, and which, at the Cape, in British Caffraria, in the Orange Free States, in Natal, and more especially in the recently annexed Transvaal, has under its care 8000 baptized converts, 6 district superintendents, 42 stations, 53 ordained missionaries, and some few colonists.‡ Further, the *Paris Protestant* mission among the *Basutos*, recovering from the serious damage it sustained from the Dutch Boers of the

* London Missionary Society, Report for 1879, p. 37.

† Ibid., p. 39.

‡ Cf. Dr. Wangemann's Survey at the Mildmay Conference, 1878, p. 50.

Orange States, has, under the superintendence of 15 missionaries and 122 native workers, increased to such an extent that it now possesses 14 chief stations and 68 outlying stations, with altogether 3974 full members, 1788 candidates for baptism, and 3130 scholars.* Lastly, the *Hermannsburg* mission, among the Betjuans, in and beyond Transvaal, as also among the Caffres in Natal and Zululand, has founded 49 stations, with about 5000 baptized converts. It has suffered more severely than the Berlin society from the recent war, so that, with the burning Church question at home,† the position is doubly critical. Its missionaries, like those of *Sweden*, seem to have quitted Zululand. Not less than thirteen of the Hermannsburg mission stations have been destroyed by the late war.‡

Other societies again, in the Cape, have extended their sphere of labour chiefly to the *east* and *north-east*, so as to evangelise the *Caffres*, both British and independent. Thus the *Moravians* have acted. They have now, in their western province, seven principal stations with 8886 converts; in their eastern, in again

* See Appia's Report at the Mildmay Conference, p. 87, and Reports of the Rhenish Missionary Society, 1879, p. 184, *sqq.*

† Its director has recently left the Lutheran State Church and formed a Free Lutheran congregation.

‡ See Calw., Miss. Blatt., 1879, p. 72. Last year about 700 heathens in Africa were baptized in the Hermannsburg mission.

seven stations, 2000 baptized converts.* On this side of South Africa their mission has recently been pushing forward with more strength and increasing success into heathen territory. The centre of gravity for the Wesleyan mission, which, however, embraces the Betjuans in the Orange States and the white and coloured peoples who are engaged in the diamond fields at the Vaal, is tending ever more and more to the east into the Caffre district and up to the Natal territory. The 17,000 Church members which they possess in 69 stations† consist partly of colonists and partly of natives. Whether the field of missionary labour among the Caffres will prove itself still more intractable in consequence of the war, we must patiently wait to see. The "Tribe-system," by which the ground and territory of a settlement do not belong to individuals, but are the property of the whole tribe, has ever shown itself a particularly great hindrance to social progress, and conducive to the continuance of barbarian customs

* Missionsblatt, July 1879; Survey, p. 47, *sqq.* Lately the Swedish Church Missionary Society began a mission among the Zulus, which, however, owing to the present uncertain condition of the country, could not get beyond a "mere sounding of the territory."

† Cf. the Wesleyan Report, 1879, p. 133 *sqq.*, 9 stations in the district of the Cape (with 1502 members), 18 stations in the district of Graham's Town (5595 members and 21,000 attendants),

and laws.* Its abolition, which is at present under the consideration of the government, would remove a great bulwark of darkness, and pave the way for the entrance of the Gospel.

Of how much cultivation all the South African races—Hottentots, Caffres, Fingus, Betjuans, Basutos, and Zulus—are capable, is shown most clearly by the *Lovedale Institute* in British Caffraria, of the *Free Church of Scotland,* which is flourishing and full of promise. It is intended for the training of ministers and teachers, as also for instruction in handicrafts, agriculture, &c. Here youths from all the above-mentioned tribes are taught along with Europeans; three magazines appear, one in the Caffre language; and every Sunday sixty students proclaim the Gospel in the neighbouring villages.† There is now a branch of this institute in Blythswood, on the other side of the Kei. Nothing will, in the future, be more effectual in preventing Caffre

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14 stations in the Queenstown district (with 4288 and 20,000 members respectively), 14 in the Bloemfontein district (3805 and 17,400), and 14 in the Natal district (2469 and 26,000).

* See the remarks of Sir Bartle Frere and the Rev. Mr. Blencowe, at the Mildmay Conference, p. 279, *sqq.* It is worthy of observation that the fidelity of the Christian Caffres to the English colours is repeatedly mentioned in this war, cf. Report of the Propagation Society, 1879, p. 54.

† See for further details Dr. Stewart's address at the Mildmay Conference, p. 68, *sqq.* Already it has sent forth four ordained Caffre ministers. See G. Smith, "Fifty Years of Foreign Missions," 1879, p. 58.

wars, than the multiplication of institutions such as this.* Connected with the Free Church of Scotland in its seven principal stations in British Caffraria and three in Natal, there are 2000 communicants; while the war has, alas! swept away five of the six stations, with a membership of 941, possessed by the United Presbyterian Church.† The ten stations of the American Board, with 626 members, in Natal and Zululand, have increased but slowly, especially during the storms of the late war; and the same remark applies to the *Norwegian* mission, with its eleven stations, whose missionaries were a short time ago driven out of Zululand, but are now returning.‡

The total number of converts to Protestantism among the uncivilised peoples of South Africa, may be estimated at 35,000 communicants and about 180,000 adherents.§

East and East-Central Africa, once long neglected, seem now to have been taken up, comparatively speaking, rapidly, by Protestant missions. Here we find *Madagascar*, that crown of the London Society, which may one day, as regards missions, hold an

* See Sir Bartle Frere, as above, p. 76.

† Missionary Record of the United Presbyterian Church, June 1879; Mildmay Conference, p. 340.

‡ Report of the American Board, 1878, p. 22.

§ By J. E. Carlyle, "South Africa and its Mission Fields" (London, 1879), who describes the work of thirteen Protestant missionary societies there, by Thornley Smith, James Stevenson, &c.; Mildmay Conference, pp. 49, 60.

importance for East Africa similar to that which England possesses for the continent of Europe. The well-known progress, unexampled in its rapidity, of the work of evangelisation among the Hovas, since Christianity became the religion of the Court (1868, 21,000 Christians; 1869, 153,000; 1870, 231,000, in connection with the London Missionary Society), has within recent years received what at first sight might seem a check. The Church in Madagascar has been subjected to a sifting process, as was only right and needful it should, in order that the foundation of Christian faith might be laid more deeply and firmly in the great body of nominal Christians; that old and deeply-rooted immorality and cruelty might be more thoroughly eradicated;* and especially that native teachers and pastors might be raised up, who would educate the young Protestant National Church to perfect independence and constant self-extension. It is, then, not a sign of decrease, but rather of progress, that the number of adherents in connection with the London mission has fallen from upwards of 280,000 to about 233,000;† for at the same time the number of actual communicants has increased

* Cf the many complaints of backslidings into heathen errors, which could not fail to take place with such rapid progress. See London Report, 1879, p. 25, *sqq.*, with reference to the revival of the judgment of *Tangena* (poisonous draught).

† Probably, too, there has been some over-estimation in former statistics.

by 6000 during the past year, and is now 67,729. If we add the following facts:—that now as many as 386 native ordained pastors, 156 evangelists, and 3468 local preachers are engaged, under superintendence of the London Missionary Society, in helping to reap this immense harvest; that, besides several higher educational establishments, there are 784 day-schools, with an attendance of 44,794 children, of whom now upwards of 20,000 can read;* that the salutary influence exercised by the royal decree for the liberation of the imported negro slaves has marked a great advance in social progress, preparing the way, as it has done, for the total abolition of all household slavery;—we see that we have before us, consecrated by the blood of many martyrs, a success unequalled for extent in the history of Protestant missions, and great enough to vindicate from all attacks missionary labour, as power blessed of God. Yes, we may well be constrained to cry, "This is the Lord's doing, and it is marvellous in our eyes!"

This extraordinary "draught of fishes" has, as was to be expected, attracted other crafts. It has been a matter of much sorrow to all the friends of missions, except High Churchmen, that the Propagation Society, in spite of the general opposition encountered in England, insisted on appointing an

* London Report, 1879, pp. 28, 30.

Anglican bishop for Madagascar;—so much so that, in consequence of the action, the Church Missionary Society at once, in the noblest manner, retired from the field here. A remarkable instance this of how denominational interests and ecclesiastical forms may be placed above the fraternal duty of rejoicing with another in his success. In a Church of the people, like that of Madagascar, so essentially congregationalist in character, nothing but confusion is likely to arise from the introduction of High Churchism, so diametrically opposed to all its ecclesiastical principles and practices. This mission of the Propagation Society, like that of the Roman Catholics, has, however, as yet been attended with but meagre results.* Along with these, in Madagascar, are: the Missionary Union of the *Quakers*, the number of whose mission schools there is given as 85, with 2860 scholars, and which has done good service in bringing about the abolition of slavery and in erecting schools;† the *Norwegian Lutheran* Society, which in 1874 possessed six principal stations, and now has 1000 baptized converts, 4000 children receiving

* *E.g.*, in Antananariro only 159; see Report of the Propagation Society, 1879, p. 48. Carlyle (see above) complains, too, that some missionaries of the Propagation Society in South Africa, in their zeal for their own Church, meddle with other successful missions.

† See Report of the Quaker missionary, Mr. Clark, at the Mildmay Conference, p. 284, *sqq.*; and "Illustrated Missionary News," February 1880, p. 15.

instruction in its schools, and last year returned the number of its adherents at 20,000.* The Anglican mission on the Island of *Mauritius*, and those of the Church Missionary Society and Propagation Society† in the *Seychelle Archipelago*, we mention here only in passing.

On the mainland of Eastern Africa the coast of *Zanzibar* deserves special notice, not only because the little island of a similar name has long been the seat of the *English University* mission for Central Africa, but more especially from the circumstance, that the Church Missionary Society's East African mission, now reinforced and strengthened, has here founded a second Sierra Leone, for the purpose of affording continuous support to the exertions of the English Government to suppress slavery,—the flourishing colony of *Frere Town*, near Mombas, the fame of which is beginning to be known and its influence felt far and wide.‡ Several hundred freed slaves here receive instruction, and they, with the addition of African Christians from other places, form a Church. In her two stations here this society has already 608 Christians, including those in the again reviving Wanika mission. The mission of the

* See Allgemeine Missions-Zeitschrift, 1878, p. 513.

† The latter now has 1055 Church members in Mauritius. Report, 1879, p. 48.

‡ Abstract of the Church Missionary Society's Report, 1879, p. 6, *sqq.*; and Church Miss. Intell., May 1880, p. 305.

United Methodist Free Church, too, is gradually obtaining a firmer hold.

Unique in the history of modern missions is the courageous advance of various societies to the great *Central Lakes* of Eastern Africa, on the way opened up by LIVINGSTONE and STANLEY. On the shores of the *Nyassa* lake we see *Scottish missionaries*, more particularly those of the Free Church, and colonists (since 1875) in Livingstonia* and Blantyre, raising to the great friend of Africa the most beautiful of monuments—a living one—a garden of God in the midst of the wilderness. Divine service has been instituted, schools have been opened, the slave trade suppressed, the confidence of the natives is increasing, and the founding of a Church is in contemplation. Even now the first of the lady physicians from Scotland is on her way thither.†

Farther to the north the expedition of the London Missionary Society, in August 1878, reached *Lake Tanganyika*, in Ujiji, for the purpose of establishing a settlement there; and its unwearied director, Dr. MULLENS, set out himself to assist in overcoming the initial difficulties, by opening up a new route

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* On account of the tsetse flies, the site of the colony will have to be changed.

† Church of Scotland Record, 1879, p. 267, *sqq.*

from Zanzibar.* Farther up still, the Church Missionary Society's expedition, undertaken on the report furnished by Mr. STANLEY, has not only founded the intermediate station Nyswapwa, with two missionaries, on the way from Zanzibar to the great *Victoria Nyanza Lake* (1876), but on the Nyanza itself, in Rubâga, the capital of the learning-loving King MTESA of Uganda, has opened two principal stations and missionary colonies (1877). It has further, by sending reinforcements partly up the Nile and partly from Zanzibar, strengthened the ranks of the pioneers, weakened as they were by several bitter losses.† Unfortunately French Jesuits, recently arrived, by representing Protestantism to the King as a mere lie, are putting difficulties in the way of the English mission, to which a doctor renders signal service.‡ According to the latest information, however, it would appear that the New Testament,§ translated by Bishop STEERE of Zanzibar into Suaheli, can be understood by some tribes around the great lakes and even in Uganda. This must serve considerably to lighten the work of evangelisation, as

* London Report, 1879, p. 46, *sqq.* It is with deep regret that we hear that he there has met with his death—a severe loss for the whole of Protestant missions.

† See Church Missionary Report, 1878, p. 53, *sqq.*, and Abstract, 1879, p. 7, *sqq.*

‡ See Church Missionary Intelligencer, December 1879, p. 725, *sqq.*

§ From a notice in the "Christian," 3d July 1879.

the treaty between England and Portugal (June 1879), relative to the opening up of the Zambesi for commerce, must further the founding of new colonies. Let us hope that soon the expedition of the American Board in Boston to Central Africa, will strengthen and widen the labours of the British pioneers, begun with such noble harmony of all concerned!*

The Protestant missionary enterprises in *Abyssinia*, among nominal Christians and Jews, of some *Crischona Brethren* (in the service of the British and Foreign Bible Society), and the *London Jewish Mission*, belong only in part to mission work among uncultivated peoples. They have been continued since 1865, principally in the form of school work, more particularly by the *Swedish Fosterland Society*, on the Egypto-Abyssinian frontier, and under heavy losses. Since the destruction of their only Abyssinian station, Hamasen, the missionaries are now waiting for more peaceful times, in order again to advance over the frontier, from Masurah and Menzaleh.† Their original intention was to penetrate as far as Gallas, and this they are on the fair way to accomplish, for they have sent thither several native Christians,‡ after having established (1877) a station in Galla-

* Sir Thomas F. Buxton at the Mildmay Conference, p. 49.

† See Allgemeine Missions-Zeitschrift, 1879, p. 186; and Illus. Miss. News, April 1880, p. 39.

‡ Missions-Tidning, May 1879; Calw. Mission. Magazin., 1879, p. 70.

land. That the influence of the Crischona-Brother MAYER on the King, MENELEK, of Shoa has not been without result, is testified by the latter's recent declaration, that, as a Christian, he has abolished slavery throughout his whole kingdom.* *Egyptian* missions we shall touch on when we come to consider Mohammedan countries.

Let us here pause for a little, that, from these endlessly ramified missionary operations among uncivilised peoples we may *draw several lessons of experience*, as these press themselves with ever greater force on the attention of the societies; always admitting, of course, that action, in individual cases, must be infinitely varied, according to difference in race, religion, natural capacity, and social circumstances.

A missionary's first duty must be gradually to *gain the confidence of a people* who are entirely strange to him. And this among perfect barbarians is often no easy matter. Were the missionary the first white face they had ever seen there would be less difficulty. But this is very seldom the case. Others have been there before, sent not by the Lord, but attracted thither by the desire for gain or the love of adventure, who have only too often abused their superior civilisation in plundering the unfortunate heathen. This has implanted a deeply-rooted and

* See his letter to the Anti-Slavery Society in London, since published by many newspapers; see Reichsbote, August 19, 1879.

a well-justified mistrust, where it has not left hatred and a desire for revenge. How difficult must it be for such a people to believe that any one has come, not for his own sake, but *for theirs!* The missionary must make them feel that he is there to give, not to take; to alleviate their misery, not to make capital out of their ignorance. And for this end deeds, not words, are necessary; not a periodical giving of presents, and a training-up of so-called "rice Christians," but *a life full of goodness and kindness,* ever the same in Christian charity and meekness. Here, an educated, a pardoned Christian; there, an uncultivated, dull, darkness-bound heathen, of a different colour and a different race—over this gulf, so inconceivably wide, Christian love alone can build the bridge. "I have found," a missionary from New Guinea exclaims,* "that human kindness is a key which unlocks every door, however firmly it may seem to be closed against us. In the early days of a mission, like that of New Guinea, very little dependence can be placed on oral teaching. I believe strongly, more strongly now than ever, in the power of a consistent Christian life." Thus, on the coast of that island, the missionaries are everywhere welcomed as peacemakers and friends.

And why do I speak thus? Just because it never

* The missionary Mr. Lawes; see Mildmay Conference, p. 283.

can be too much impressed on the missionary, that *personal life can least of all be separated from the preaching of the Word of Life*, if that Word is to be living and fruitful. Everywhere, but more especially among uncivilised peoples, the life attracts the souls far more to Christ than preaching. "It is an easy matter for a young, vigorous missionary, fresh from the schools, and strong in his own convictions of truth, to go rapidly from village to village 'bearing witness,' and then to come home feeling that he has fulfilled his mission; but real missionary work needs far more than *that*,—it needs constant exhibitions of tenderness and love." * Nor was it in vain that LIVINGSTONE † reminded the missionary, that even when he has to do with the most savage races, politeness and good manners are of much worth. His very *superior culture*, this "specificum" of modern missions, may often *tempt* him to treat the natives too much *en bas*, or even with haughtiness and rudeness, instead of with the pity that shone in the Great Shepherd's eye, when He was moved with compassion over the famishing, scattered, shepherdless sheep, and with that love which alone can combine the firmness and delicacy of feeling necessary to a wisely-directed, educational training. In

* The missionary Mr. Hughes, Mildmay Conference, p. 332.

† Missionary Sacrifices; see the Catholic Presbyterian, January 1879.

some places the missionaries—some of the Germans also in Africa—have been found wanting in this respect. But what shall we say to the recent conduct of an English missionary—a Wesleyan—in the South Seas, who, either in self-defence, or for the purpose of making a stern example, in company with other colonists, avenged with blood the murder of several native teachers by the cannibals of Duke of York Island? An unheard-of mistake on the part of a Protestant missionary, and one not sufficiently censured by the mild expressions of regret from the Australian-Wesleyan Conference. Against it other missionaries were quite entitled to enter a protest, inasmuch as such a proceeding was likely to compromise and render difficult all missionary work in these districts.*

As regards *instruction*, the method employed by the Master proves itself, with ever-increasing clearness, to be the true one, especially among peoples still uncivilised.† Christ did not expound *any*

* The Illustrated Missionary News, February 1, 1879, and Allgemeine Missions-Zeitschrift, 1879, p. 186, *sqq.*; Calw. Mission. Magazin., 1879, p. 48. A missionary has no right to exercise justice by means of the sword, even towards cannibals, for which reason many friends of missions were of opinion that the missionary (Mr. Brown) should at once have been dismissed. This—fortunately solitary—scandal was doubtless *tua res agitur* for other missionaries as well. That which harms the common cause ought also in common to be rejected.

† Cf. Allgemeine Missions-Zeitschrift, 1874, p. 42. Private letters of an African Basel missionary to myself confirm this.

artificially detailed system; He chose rather to plant many fruitful seeds—forming *a distinct whole*—in the hearts of His disciples, from which, under the quickening influence of the Holy Spirit, the great tree of apostolic doctrine should be afterwards developed. In dealing with persons who are unaccustomed to habits of abstract thought, care must be taken not to systematise too much, but to rest contented with the mere essentials, presented in a form elementary, and, as far as possible, easily comprehended and concise. On the other hand, it is a matter of experience, that heathen Christians who cannot read are liable to degenerate spiritually, if, previous to baptism, they have had only a superficial teaching, inasmuch as they never can derive the same benefit from preaching as those who have been better instructed. The almost universal complaint, that many newly-baptized converts are wanting in inward strength, is in great measure due to the habit of baptizing too soon. *An extended course of instruction previous to baptism* is then, as the rule, to be recommended, if many of the converts are not to disappear entirely when placed in different circumstances, that is, are not to be lost among the multitude of heathen, as, alas! too often happens among the negroes of West Africa.* Only in cases where a community

* The old controversy, as to whether an heathen should be baptized only after his genuine conversion, or whenever he honestly

is, comparatively speaking, but little exposed to temptation, as when it is situated far into the interior, and less likely to be brought into contact with the profligate Europeans on the coast, and, more especially, where there already exists a nucleus of active, experienced Christians, ready to support and train those who are, as yet, babes in Christ—in other words, when there is no longer any question of founding a church—and in other very exceptional cases, may a shorter period of instruction suffice. Nowhere less than in a mission must work according to samples be carried on. Here it is the free inspection and the independent testing of every individual that is needed. The character of a people, and the nature of their country—India, different from Africa—must, to a certain degree, alter the

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renounces idols, and turns to the living God and His revelation in Christ (cf. Heidenbote, 1878, p. 76), is one which will lead to a different practice, according to the significance attached to baptism and the sacraments generally. Neither of the two practices or views should be made to apply with equal rigour in all places. The missionary must examine into every case thoroughly, and, according to circumstances, be left free to act promptly or with deliberation. Even in the primitive Church different methods were employed. According to the *Clementine Homilies*, Niceta was baptized by Peter after only one day's preparation, "*Alioqui multis diebus oportebat ante instrui et doceri*" (vii. 34). Another passage speaks of a three months' preparation as necessary. The Apostolic Constitutions (lib. viii. cap. 32) lay down three years as the proper duration of a catechumenate, without, however, making this term binding, because οὐχ ὁ χρόνος ἀλλ' ὁ τρόπος κρίνεται—plainly a right canon.

method of proceeding. The negro, with a nature somewhat soft and sensuous, easily aroused and not very reliable, must be put through a course of thorough moral training, with less that is exciting, and more of what is essential to the formation of character.

It is further being every day more generally acknowledged, that the frequent change of its missionaries is eminently prejudicial to a mission in its progress. Mere temporary service is not to much profit. The speediest possible *acquirement of the language* is accordingly made imperative on their missionaries by all the societies, nearly without exception. Speaking through an interpreter is, and must be, of very questionable worth, even when the preacher does not always fare so badly as the Scotch missionary at Lake Nyassa, who heard his "John Knox" unhesitatingly translated by "John the Ox." * It is abundantly evident, also, how important for a people with a language as yet unwritten must be the *literary labours* of the missionary, who thus lays, in the spirit of the Gospel, the foundation-stone of a people's future literature. The results of the various missions, however, have been unequal in this respect, no doubt owing in part to the frequent

* See Allgemeine Missions-Zeitschrift, 1879, p. 183. Graul (see above), p. 135, says of the preaching through interpreters, "The result is next to nothing."

change of the missionaries.* But a too speedy translation of the *whole* of the Scriptures into an unprinted language has its drawbacks. It requires long familiarity with a language, and deep penetration into its spirit, to be able—after much prayer—to create and coin expressions and ideas, which will be of infinite importance for the future growth of the community in Christian civilisation. For a time, at least, the more important parts of Scripture should be considered sufficient.

Of course, preaching must everywhere go hand in hand with *school instruction.* Among a barbarous, uncivilised people, hope is centred in the young; for those advanced in years have, many of them, become blunted almost beyond the possibility of recovery. Good schools and, in course of time, educational institutions are indispensable for every mission. The *first* aim of a school must be to train independent Church members; but there is a *second* and higher one, that of raising up a body of *native teachers.* And these two ought not to be mixed up nor identified with each other, but be determined always by the actual wants of every community. If a heathen school be made prematurely, *i.e.*, in the early stage of the mission,

* Cf., *e.g.*, the achievements of the Basel missionaries in West Africa—one of whom, some time ago, received a gold medal from the Academy at Paris, for his philological works—as compared to those of the Wesleyans in the same district.

an institute for training native agents, before the Christian community is in a position to support it, and to keep it supplied with capable scholars, experience has often shown, as among Indians and negroes, that the preachers thus produced are, for the most part, intellectually weak and dwarfed. First of all, then, by means of preaching and elementary instruction, a basis of living, active Church members must be formed;—that once there, the higher education necessary for the native pastor or teacher can be more easily continued in the spirit of Christianity. A missionary recently wrote to me: "For the first few years of a mission a thoroughly converted young man, taken out of the congregation, of but imperfect culture, but with a decidedly Christian spirit and a good understanding, is of more value to the school than one who is well trained but not thoroughly converted." And when really fundamental work has to be done in a mission, only permanently disastrous results will ensue, when those who are called upon to do it are themselves mechanical and lifeless in spiritual matters.* *No one should have more imparted to him than is proportionate to his capacity, otherwise the result will be that he becomes vainglorious!* Particular care must be taken, that the enlightenment of the conscience, the

* Cf. Allgemeine Missions-Zeitschrift, 1876, p. 459.

moral and religious discipline of the heart and will, keep pace with the acquisition of knowledge.

Connected with this stands the general question, as to the "civilising training" of barbarian peoples in general. *We must not be precipitate in insisting upon the mere externals of civilisation,* so as physically to ruin both heathen and heathen converts; nor must we be led astray by those fanatics—in this age of ours, with its "culture-war"—out of sympathy with all Biblical teaching, so as to dispense with that fundamental principle of missions, confirmed by the experience of all nations, that externals are to be made imperative only in so far as they are in some way connected with spiritual life. It is one thing to encourage habits of industry and legitimate gain, of cleanliness, decent clothing, and healthy dwellings, —social progress which everywhere of itself accompanies the Gospel; but it is quite different with the luxuries and necessities of civilisation, which are not, as with us, the result of a long process of social development, and, therefore, a possession we are capable of using, but are suddenly introduced among a people totally unprepared for them and whom they morally, spiritually, and physically completely enervate.*

* Cf. Warneck, "Die gegenseitigen Beziehungen zwischen der modernen Mission und Cultur," pp. 281-296. As also the missionary Mr. Lawes (New Guinea) on the want of success of all merely external means of culture, Mildmay Conference, p. 283.

That this last result is due, not to missions only, but to contact with the outer world of any kind, we have proof in those repulsive caricatures of civilisation, the "dandies" and "belles" of Africa and the South Seas, and in part, too, in the rapid extinction of so many native tribes. I do not speak here of the desolation wrought by brandy, which simply paralyses any deeper influence of missions among the Indians; I would rather call attention to the fact, that when the Esquimaux acquire the habit of drinking coffee instead of their wonted oil, they become, as has often been observed, incapable of withstanding the force of their trying climate. Mr. MURRAY, the experienced missionary to the South Seas, gives us here the clearest and most reliable opinion when he says, "All external progress, meant to be lasting, must not be forced untimely upon a nation. The people must, in the first place, be spiritually, morally, and religiously so far raised, as really *to feel* those wants which create a desire for the comforts and requirements of civilised life. Inward and outward things must go hand in hand."

It follows, then, that everything of the nature of an *industry* introduced into a mission station must also be made subservient to great spiritual ends. However healthy and necessary the erection of workshops may be, the direction of these should never be a matter so complicated as to engross the

whole time of the *personnel* in the station. And if the staff be composed for the most part of pastors, schoolmasters, and overseers of workshops, the spirit and healthy development of the mission will soon disappear.

But, along with the judicious introduction of outward culture, there is the duty of *never making Christianity the means of denationalising any people*, even the most barbarous, otherwise the strength of the nation will lose in substance what cannot again be made good. All that is capable of being turned to account in the character of a people, and stands merely in need of purification, must be carefully distinguished from what is to be condemned. That only is to be changed, "which," as Bishop PATTESON aptly puts it, "is incompatible with the simplest form of Christian teaching and life."* In this respect English missionaries among the Indians have come far short. They have not entered sufficiently into the character of the Indian mind, and they have too little accommodated themselves to a strange people, with the view of respecting and retaining what in its way is justifiable enough. Even Englishmen like Bishop PATTESON have acknowledged this. *The missionary must study the peculiarities of a people*, believing that even to a weak,

* Baur, J. C. Patteson, p. 189. See also Christlieb, "Missionsberuf des evangel. Deutschlands," p. 20, *sqq.*

frivolous, fickle character the Gospel is capable of giving strength—strength to the feeble limbs, and courage to the timorous soul. *The living water of the Divine Word contains an admixture of iron!*

The mistaken system of *Europeanising native agents* may be but the beginning of the denationalising process. Not only are unnecessary demands thus made on the funds at home, but the native missionary is placed in a false position among his own people. As far as a Christian education will permit of it, he should ever remain even in manner of life one of themselves, for only thus will his Church be able to support him. In this particular many errors have been committed, and how far these may have been due to the inferior quality of the European agents, is a matter we commend to the consideration of the directors of the various societies. The same remark applies, it may be said in passing, to the widely prevalent, though wrong and unjustifiable, custom which native Christians have adopted in India, of wearing European clothing when employed as clerks, secretaries, &c., in order to obtain higher wages.*

It requires really no ordinary men—men pre-eminent in enlightenment, intelligence, and strength of character—to have any formative influence on the

* I have heard this confirmed and complained of by several Indian missionaries.

minds and hearts of a barbarous people. A whole host of mediocre Europeans, so far from ever by degrees conquering a heathen land, will only render that task more difficult for men better than they. It is the natives themselves who must perform the chief part. Men are required, the clear and conscious purpose of whose work will be to raise the native Church gradually to the *full independence* of self-support, self-government, and self-extension. From every worker in the mission, down to the very artisan, must then be demanded the broad view, the self-denial, the humility of working with the sole purpose *of rendering himself unnecessary*, and of seeing the natives enter into this labour. In America the old notion, that missionaries should become the pastors of native congregations, has been entirely abandoned.* With us, too, it must be discarded more and more, both in theory and practice. The industrial establishments also must, through time, be severed from the mission, so as likewise to become the private undertakings of the natives. The whole *personnel* of the station must ever seek to impress the heathen with the idea, that they do not intend

* In a private letter of Dr. A. C. Thompson, of the American Board, to myself, he says, "We urge upon all missionaries the importance of bringing forward, as early and fast as is consistent, native preachers and pastors, with a view to have this work of foreigners pass over into a *home* missionary work at the earliest date that it can be safely done."

to settle down among them, but ever to strive onwards to extended missionary enterprise. Only thus will a missionary spirit be breathed into the Church and maintained there.

Such aims, steadily and continually kept in view, will *bring to the missionary funds at home the necessary relief.* The salaries of the missionaries, and sums necessary for building purposes, constitute the chief items in the expenses of individual stations. If the agents be mostly Europeans, buildings are raised for Europeans;—on account of their health, more solid and costly than they would have been for natives. The whole expense falls thus on the Church at home, which supports the European missionary. If, on the other hand, the training of native labourers and the formation of a nucleus congregation be the aim which the missionary has set before him from the first, then the *erecting* of buildings, which in time are to be inhabited by natives, will be the duty of the members of the mission Church themselves.* This is the case in English and American missions to a much greater extent than in German; but with the latter, too, the system must be adopted. It is wrong—I am

* An opinion may be formed of how different are the requirements for native and European Christians, by the fact that, in South Africa, a chapel which holds only 60 Europeans, is large enough to contain 200 natives; see Wesleyan Missionary Notices, September 1879, p. 216.

here but expressing the opinions of competent judges —*it is too much to expect of the Church at home that she should, unaided, or very nearly so, build chapels for negro congregations and houses for negro pastors and teachers.* As these coloured communities build their own dwellings, so they must be taught to build their places of worship and their pastors' houses—with their own hand and simply; and the less those that labour among them have been Europeanised, the more easily will this be accomplished.

We conclude then: the principal work must be done by the natives themselves, although it may have to be under the superintendence and direction of missionaries. The question of how the training of native agents is to be conducted, is one all important. As already they have done in the South Seas,* so in Africa, under suitable direction, will native agents prove themselves more successful pioneers than Europeans. No doubt, *coloured congregations may be prematurely declared to be independent.* Mistakes may be made in this particular point, as perhaps they have been by the mother Church, in throwing on the native Churches the burden of collections which are wont to be made at home.† But the Churches in Germany and

* See London Missionary Society's Report, 1879, p. 60.

† Cf. Allgemeine Missions-Zeitschrift, 1878, p. 386; 1879, p. 186.

Holland advance too slowly, too timorously; their stations are, *in the matter of independence, too far behind.* The missionaries of the State Churches, for the reason above specified, set it too little before them as an end; they must, therefore, be reminded that the aim of a heathen Christian Church is, to attain that which the Americans and English* sum up in the three words, *self-support, self-government, self-extension.*

In passing now to Protestant missions

II. Among Civilised Peoples

We shall consider, in order, the lands of Islam, India, China, and Japan. Here, where Christianity encounters fully-developed religious systems, precepts, and doctrines, which influence all life, political and social, making it the more or less inaccessible citadel of all non-Christian tenets and manners; where a foreign civilisation, or partial civilisation, with its own religious, philosophical, and general literature, sways, as by a spiritual force, the lives of peoples, to the exclusion of the substance and power of Christianity, *the difficulties of mission work are unquestionably at their greatest;* and therefore, if we except times quite recent, the success of the Gospel has been comparatively small.

* Soo, too, the Church Missionary Society, "A Brief View of the Principles," &c., 1877, p. 19.

But here, also, when once, by the influence of Christian enlightenment, popular misconceptions have been dispelled, as is now the case in many circles, we may hope that results will be proportionately greater.

In the LANDS OF ISLAM, as far as the *Turkish Empire* is concerned, the largest part of Protestant mission work is carried on by the American Board and by the American Presbyterians. After years of difficulties experienced in gaining access to this country, and of preliminary work, a more hopeful era has been entered upon since 1860.* Endeavours have been directed, for the most part, to the revival of the *Oriental Churches.* And this partly for the sake of that Church itself, partly because its, up till now, almost petrified condition has so lowered Christianity in the estimation of Mohammedans, that only by her regeneration can access ever be gained to their hearts; and partly, and more especially, because Turkish law rendered, and still does render, all attempts to exercise a direct influence on the followers of Islam as good as impossible. After the Crimean war, it is said, the Sultan was compelled to proclaim religious liberty in all his dominions, and wonder is often expressed at the

* Cf. for what follows, the treatise of Dr. Clark (American Board), "The Gospel in the Ottoman Empire," 1878, p. 7, *sqq.* Printed also in the Mildmay Conference, p. 107, *sqq.*

want of success attending Christian missions among the Mohammedans. It is a pity, only, that our conceptions of religious freedom are so different from those entertained by the Turks. Religious freedom in this sense, that every man is at liberty to worship God according to the religion in which he was born, they have granted, and that since the time of their prophet. But liberty as we understand it—the equal enjoyment of legal rights by both Christians and Mohammedans, and the power of secession from Islam to Christianity—that, the Sultan has no power to grant, for it is in direct contradiction to the injunctions of the Koran.* Liberty to make proselytes from the Turkish State religion has *never* been, and never was intended to be granted, as the recent diplomatic negotiations have made abundantly evident.† Nor is it ever to be expected as long as the Sultan remains the spiritual head, the Calif of Islam. And it need excite no surprise if in the Turkish empire, where conversion to Christianity is attended with danger to life, the number of native Christian converts is limited to three in Constantinople, three in Cairo, and three in Jerusalem.‡

* See the clear rendering of the case in the speech of missionary Hughes, Mildmay Conference, p. 325, *sqq.*

† See the letter of Sir Henry Eliot in the Blue Book, 1875, referred to by Hughes.

‡ Hughes (see above), p. 327. Probably this refers to the heads of families.

The impossibility of introducing reforms into the Oriental Church soon led to the founding of independent Protestant congregations. The number of these is now not inconsiderable, and their moral and religious influence is sensibly extending in all directions.

Thus in *Egypt*. The principal field of labour here is among the Kopts, among whom, as also among the Syrian Christians, Jews, and Mohammedans, the American United Presbyterian mission has for twenty-five years been labouring with ever-growing success. From Alexandria and Cairo, and up along the banks of the Nile to Nubia, this body now has 6 organised churches, with elders and deacons, 28 outlying stations, where regular service is held, 850 communicants, and about 1800 adherents.* It has 8 missionaries and 6 American female teachers, who are assisted by 4 native pastors, 7 licensed preachers, and 70 native evangelists. These as yet young congregations contribute £1000 yearly for missionary purposes. They have 30 day-schools, with 1424 scholars; among these are (as in Cairo) 50 Mohammedan boys and 70 Mohammedan girls. In the theological seminary in Osiut 11 young men are being trained as preachers. The *English* mission, which here has only one agent and several native teachers,

* According to the account of Dr. Watson, Mildmay Conference, March 1878, p. 341, *sqq.*

limits its operations to the carrying on of schools for boys and girls in Cairo (300 boys and 200 girls) and in Damietta. It is aided by the Church Missionary Society, the Bible colportage, and regular divine service in Cairo.* In 1877 the Americans had the joy of making in Cairo three converts from Islamism (see above).

In the lands of *Turkey proper*, we find no less than 17 Protestant missionary societies and associations at work. Of these by far the most extensive —although it handed over, in 1870, the greater part of Syria to the care of the American Presbyterians —is the American Board, which conducts operations among the Armenians and Greeks, &c. It embraces, within the area of its labours—divided into west, east, and central districts—all Asia Minor, from Bulgaria at the Balkans, Eski-Sagra, Samokow, &c., to the Tigris in Babylonia. Here has been founded, in the midst of the lifeless ancient Churches, a *new Protestant Oriental Church*, which now ministers to 90 congregations, with about 6000 communicants, 300 day-schools, with upwards of 11,000 scholars, 20 colleges, seminaries, and High Schools, with about 800 scholars and 285 preaching stations. In these are employed 132 Americans, professors, mission-

* See the missionary Mr. Whately's Report, Mildmay Conference, p. 333, *sqq*

aries, female teachers, with more than 500 native preachers and teachers.*

In the western province (Constantinople with its Robert College, a university with about 230 students of twelve different nationalities—accordingly instruction is given in the English language—Brusa, Marsowan, with a theological seminary, Cæsarea, &c.) we find 30 churches (not including those in Bulgaria), with upwards of 1500 adult members; in Central Turkey (Marash, with a theological seminary, Ain-tab, &c.), 26 churches, with 2600 members; in the east (Harput, with a theological seminary, Erzeroom, Van, &c.), 33 churches, with upwards of 1800 full members. These churches have a half-Congregational, half-Presbyterian constitution, based on the Westminster Confession of Faith, and divided into Protestant provincial synods. Many of the congregations have for a long time been self-supporting. As regards the abilities of the native preachers, this circumstance only need be mentioned, that one of them has been called "the Spurgeon of the Church."†

In *Syria*, Protestant missionaries are devoting their energies chiefly to *school* work, although there are here also one or two small churches. We have—the British

* According to the treatise of Dr. Jessup (Beyrout) at the meeting of Alliance in New York, p. 641, *sqq.*; cf. Report of American Board, 1878, p. 40, *sqq.*, Clark (see above).

† According to Dr. Bliss (Constantinople), Mildmay Conference, p. 363.

Syrian Schools and Bible Mission, the Lebanon School Committee (in connection with the Free Church of Scotland, which is studding that mountain range ever more thickly with schools), the Church Missionary Society, the Irish Presbyterian, the Quaker Mission, the American United Presbyterians, and particularly the Board of Foreign Missions of the Presbyterian Church of America,—all at work. The terrible events of 1860 on Mount Lebanon brought the missionary work there into special prominence. The labours of the first-mentioned society were begun by Mrs. Thompson, who, after only nine years' labour, left behind her 23 schools attended by 1700 children. In these schools the children of murderers and murdered are to be found, receiving instruction side by side—a state of matters which contributes greatly to the maintenance of a peaceful spirit. "Madam," said an enlightened Mohammedan pasha, at the sight of these children, "such schools as yours, where you admit all sects, will make another massacre impossible."* The number of the British-Syrian schools now amounts to 30, attended by 3000 children; while the total of all Protestant schools in Syria proper (between Antioch and Nazareth, exclusive of the rest of Palestine) is 184, with 341 teachers and 10,585 scholars; 4782 are girls, of

* Report by Mrs. Thompson's sister, Mildmay Conference, p. 355, *sqq.*

whom 1000 are Mohammedans.* About 300 or 400 Turkish women, too, receive Bible instruction every Sunday in the British-Syrian schools, while the boys' and girls' schools of the Quaker Foreign Mission are also extending.† In Beyrout—where the American Presbyterians in the Syrian Protestant College have a High School—with Arabic as the language employed for instruction (now, however, chiefly English ‡)—for the study of medicine as well—there are nearly 9000 children in the different schools; of these 3000 belonging to the Protestant Institute. Twenty years ago, hardly 300 children attended school here. Of the 12 printing presses in the town, 5 are in the hands of the Protestants; and of the 9 newspapers, 6. Besides Beyrout, the American Presbyterians have taken up Abeih, Sidon, Tripoli, and Zahle, where they have founded 5 stations with 66 preaching stations, under 12 missionaries, 3 native pastors, 127 native teachers and evangelists, 12 congregations with 716 communicants, and 45 Sunday-schools with 1895 scholars.§

And PALESTINE?

Alas, that this land also must be included among the fields of missionary labour! This land, beloved

* According to Dr. Jessup's account, Mildmay Conference, p. 366, and the Missionary Herald, February 1879, p. 52, *sqq.*

† See Illus. Miss. News, February 1880, p. 15.

‡ With regard to the ever-increasing influence of England, see Report of the Board of Foreign Missions of the Presbyterian Church, 1879, p. 36.

§ Ibid., p. 33, *sqq.*, "The Work of the English Press at Beyrout," see p. 38.

as no other, wept for as none, longed, hoped for as none; the land of promise, the apple of the eye of God and man, the cradle of truth and freedom! Fain would we think of her as a garden of God, with angels ascending and descending, as of old! But on that day when she pressed the crown of thorns on the head of Him who alone was innocent, the crown fell from the head of her who once sat a queen among lands. Here there is read aloud the lesson, for the stones cry out, and the ruins bear witness, of what God has done in mercy and judgment. But the inhabitants, Turks and Jews, and alas! Christians too, will not understand it. The messengers of the Gospel must come from afar to interpret the language of these ruins, and proclaim alike to Jewish unbelief and Christian idolatry, that God must be worshipped in spirit and in truth, that so the despised, long-rejected Lord may again be made possessor of His inheritance. Yes, a land of missions, but a barren one, amidst the marvellous divisions of its many Christian and non-Christian parties and sects; tilled by many missionary societies but yielding little fruit. Here we find the Church Missionary Society, now increasing its forces, with six stations; Jerusalem, with a small Arabian Protestant congregation, besides the English and German ones; Nazareth, with a Protestant church

of 420 members, composed chiefly of Greeks;* Jaffa, Nablous, now too Gaza, Es Salt, on the other side of Jordan, &c., with 1108 native Christians and 21 schools with 751 scholars;† the London Jewish mission, and the mission schools of the late Bishop GOBAT, which have been handed over almost entirely to the Church Missionary Society. German societies, too, are here at work, as the Jerusalem Association of Berlin, the Crischona mission, the deaconesses from Kaiserswerth (also in Asia Minor and Egypt), engaged more specially in educational and philanthropic institutions. In the ancient Ramoth Gilead (Es Salt) there has been formed recently a church of Bedouins, and many of the villages around are begging that schoolmasters may be sent them.

Casting now a glance at *Persia*, we see there, on both the hither and the farther sides of the frontier, a cheering fruit of Protestant missionary work in the lands of Islam, in the *Nestorian Church*, which has been resuscitated by the American Board and (since 1871) by the American Presbyterians. Connected with this Church there are now from 12,000 to 15,000 persons, all under the influence of evangelical preaching, while 1152 of these are

* Report of the Church Missionary Society, 1878, p. 63.

† Abstract of the Church Missionary Society's Report, 1879, p. 9; Calw. Mission. Magazin., 1879, p. 48.

full members of the Reformed Nestorian Church The chief stations are Orumiah and Seir. It employs 18 ordained native pastors, 45 preachers, 99 teachers and other assistants, who are engaged in publishing the Gospel in 96 preaching stations. Of the old churches as many as 23 are used by Protestant congregations, which now have a constitution with presbyteries and synods. There are 87 day-schools with 1643 scholars; whilst 33 young men are in training for the work of the ministry.* Among the *Persians* themselves Protestant missions seem to be gaining a firmer hold, and to find access more easily among the Mohammedans, under the more tolerant form of Islamism here prevalent. In Tabreez, Teheran, and Hamadan the American Presbyterians have stations and small churches, with from 20 to 30 members, besides several schools. In Ispahan the Church Missionary Society has a missionary (soon it will have a medical missionary), along with 9 native teachers, 170 members, 2 schools, and 181 scholars. No doubt the great proportion of these are native Christians, but many Mohammedans, too, are beginning to inquire after the way of salvation.†

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* See Evangel. Mission. Magazin., 1872, p. 31, *sqq.*; Report of the American Presbyterian Missions, 1879, p. 42, *sqq.*

† Abstract of the Church Missionary Society's Report, 1879, p. 9; Report of American Presbyterian Mission, 1879, p. 47, *sqq.*

But the most fruitful—it may here be added—of all, has been the Moslem mission in some of the districts of *India*, as, for instance, in the central provinces of the Punjaub. Many of the very best native Christians in the mission stations are converts from Islamism. In Northern India these may number about 300,* among whom there are not only several personages of distinction—magistrates—but many well-known and able evangelists and ordained preachers. Elsewhere, as in Calcutta, Madras, and Bombay, the conversion of a Mohammedan is still looked upon as a miracle. Into *Afghanistan*, that country which, in recent times has been brought so prominently into the light of modern history, the Gospel has advanced, not without success, chiefly through the agency of the Church Missionary Society. In Peshawur, the basis of operations, there is a Church of some ninety converted Mohammedans in connection with the Church Missionary Society.† Even before the war several stations had been founded and a medical missionary summoned thither.‡ The Afghans possess a good translation of the New Testament, and now a Christian Pushtu literature is growing up. As far as *Cash-*

* According to the missionary Mr. Hughes of Peshawur, Mildmay Conference, p. 328, *sqq.*

† See Mildmay Conference, p. 385.

‡ Hughes (see above), p. 345.

mere, in the persons of several medical missionaries, some rays of the Gospel have already penetrated.

On account of the growing decay of its political influence—as the missionaries testify—many cultivated Mohammedans are beginning to lose confidence in the future of Islamism, although from prudential considerations they do not openly express their convictions.* Mohammedanism is essentially a political system. Only when its adherents cease to form a political body can the struggle between Bible and Koran be conducted on equal terms. And for the combat the weapons are ready. *The translation of the Bible into Arabic* (completed in 1865), the sacred language common to all Mohammedans, is understood everywhere, and has been widely circulated by the British and American Bible Societies, from Tunis and Morocco, throughout all North Africa, and far up the Nile; from Constantinople, Asia Minor, and Syria, into the north-west provinces of China, where there are several millions of Mohammedans. Even the Sheiks, on the coast of Arabia and East Africa, accept it with the utmost readiness.†

* According to accounts by the mission secretary, Mr. Jenkins, Mildmay Conference, p. 164, *sqq.* Many English missionaries in the Punjaub, as lately one of them told me, consider Hindooism as a "far greater and more serious masterpiece of Satan" than Islam.

† According to Dr. Jessup, Mildmay Conference, p. 364, *sqq.*

In the other principal languages of the Turkish empire, Turkish, Armenian, Bulgarian, Syrian, modern Greek, Kurd, Persian, &c.,* the Bible has been translated partly in whole, partly the New Testament only. Though the Gospel has never as yet been preached in open assemblies to the Turks *en masse* still the latter come everywhere in small groups to hear it proclaimed.† Hence it has become a rule, *e.g.*, in the American mission, to hold one service every Sunday in the Turkish language.

And the leaven is working. There is hardly a district, town, or village of any size in Asiatic Turkey, where at least one copy of the Bible is not to be found.‡ The publications of the Protestant missionary press are more numerous than those of any other in Turkish Asia. And, what is most encouraging, *the superiority of the Protestant religion over that of those Churches which worship pictures, is being ever more universally acknowledged by the Mohammedans.* In presence of Protestantism, the Turkish contempt for Christianity is beginning to give way. By the self-sacrificing labours of love of

* See Dr. Jessup, Meeting of the New York Alliance, p. 640, *sqq.*

† Cf. *e.g.*, the account of the consecration of the beautiful new church in Cæsarea; Missionary Herald, Boston, February 1879, p. 60.

‡ According to accounts of Dr. Bliss, Mildmay Conference, p. 631, *sqq.*

the American missionaries, male and female, during the Russo-Turkish war in Europe and Asia Minor, the confidence of the natives in many places in the Protestant missions has been won. The lies and slanders of bigoted priests and monks have been shown to be unfounded, and many doors, formerly shut, have been flung open. Expressions in the mouth of the people like, "Protestants do not tell lies," "Protestants may be trusted," heard, as they may be, up among the mountains of the uncivilised Kurds—where, not long ago, a robber, on learning that his victim was a Protestant, immediately restored his booty, saying, "You I can believe; you are a Protestant!"*—these testify, more clearly than all else, to *the growing moral influence of the Protestant missionary Church.* Especially is this to be seen with respect to the enslaved female population. The moral and social liberation of women, which is making gradual progress by means of Christian teaching in schools and Bible classes, and, indeed in a whole array of higher institutions,† is a fruit of missions, of importance enough to justify all the efforts hitherto expended. Besides, we have

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* According to Clark, "The Gospel in the Ottoman Empire," p. 9.

† In Constantinople, Samokow, Brusa, Manisa, Marsowan, Aintab, Marash, Harput, Mardin, the American Board has such institutions. See Clark, p. 8, *sqq.*

in *medical missions*, as is becoming always clearer, one of the principal keys to the houses of the Mohammedans, who at least recognise Jesus as the great Helper and Healer. This branch of the work has proved itself of particular value in the lands of Islam.*

Protestant missions are in a better position now than ever they were for extending the area of their work, not simply among Oriental Christians, but among Mohammedans. The collapse of the political power of the Ottoman empire, the palpable state of bankruptcy to which an indolent inward administration has reduced it, the decrease of prejudice entertained against Protestantism, and the growing influence of the Gospel leaven, all warrant us in looking upon Moslem missions as no longer a hopeless task—and this in spite of all restrictions and hindrances, and with full recognition of the truth openly acknowledged by missionaries,† that hitherto they have underrated this opponent, who even now is making considerable propaganda.‡ It cannot yet be predicted what influence the contact, not

* See Medical Missions, October 1878, p. 29; Hughes (see above), p. 332.

† See Hughes, p. 330.

‡ *E.g.*, the Wahabis in Arabia, and the disciples of the fanatical Saiyid Ahmed in India, and specially the Mohammedan propaganda in the western provinces of China. See Evangel. Mission. Magazin., 1874, p. 77, *sqq.*

of small handfuls of scattered Protestants, but of whole Protestant territories, will have on the neighbouring Mohammedans, as in Armenia, and Persia, in India, Sumatra (Sinkel district), &c.

With INDIA we enter on the chief field of missionary labour, where from all sides a concentration of forces, the most numerous and the best, is taking place, for a general attack on that great stronghold of darkness—Hindooism. Now that whole races of people and systems of territory have passed out of the hands of a Company hostile to missions, into the power of the British Crown, there is scope for greater freedom of action. In India earnest work is being carried on by 28 Protestant missionary societies, including all the greatest of them nearly without exception. There are about 600 ordained European and American missionaries, occupying at least 430 central stations. A goodly number, and yet how small when it is considered that for every million inhabitants there are only two missionaries! The following figures will give a definite idea of what the progress of Indian missions has been within the last twenty or thirty years:—

There were in British India (including Burmah and Ceylon), in—

1852: 22,400 communicants, 128,000 native Christians, young and old;

1862: 49,681 communicants, or 213,182 Christians;

1872: 78,494 communicants, or 318,363 Christians. In 1878 the latter figures rose to 460,000.*

If we take now only India proper, the increase of native Protestant Christians was—

1851–61.	53 per cent.
1861–71	61 per cent.

(from 138,731 to 224,258 Christians),† and during the last ten years it will have been much greater.‡

Examining the share which each of the societies has had in this increase, we find that the five Lutheran societies at work in India—that of Leipzig, the Gossner, the Danish, Hermannsburg, and the American Lutheran—have since 1850 risen in membership from 3316 to about 42,000 Christians; the Baptist Missionary Societies, two American and one English, from 30,000 to 90,000 (including Burmah); the Basel mission in India, from 1000 to 6805;§ the ten Presbyterian missions of Scotland, England, Ireland, and America, from 800 to 10,000; and similarly the two societies of the Wesleyan Methodists from America

* See Allgemeine Missions-Zeitschrift, 1874, p. 85, Church Miss. Intell., 1878, p. 537, and Mildmay Conference, 1878, p. 120, *sqq.*

† Cf. Evang. Miss.-Mag., 1873, p. 255; Chronicle of the London Missionary Society, 1874, p. 46, *sqq.* The difference between the numbers given above arises from the omission of Further India.

‡ It has been calculated that, at this rate of progression, there should be, about the year 1901, upwards of a million, and in the year 2000, about 138 millions, of Protestant Christians in India.

§ Heidenbote, August 1879, p. 59.

and England, which have been employed in India for a short time; the London Missionary Society, from 20,000 to upwards of 48,000; the Church Missionary Society and the Propagation Society together, from 61,442 to upwards of 164,000.* To these must be added several smaller and many private missions, which in India are specially numerous.

In some places progress has been exceptionally rapid, and at the same time intermittent; first very little, then suddenly very abundant fruit. Nowhere has *development taken place so much by bounds* as in many of the Indian missions. In Cuddapah, *e.g.* (Telugu territory), the London and the Propagation Society laboured side by side for thirty years without making more than 200 converts. Then, all of a sudden, there came a revival among the non-caste population, and the 200 became nearly 11,000.

What a hard soil has, during twenty-seven years, South Mahratta been for the Basel missionaries—so fruitless, that many thought seriously on retirement from this territory. Now, of a sudden, fat years of harvest have followed on the lean, and the number of Christians in the Basel stations has risen to upwards of 1000.

How different has been the history of the Gossner mission among the Kolhs! After five years' waiting,

* According to Sherring, Mildmay Conference, p. 121, *sqq.*

its missionaries baptized the first converts in 1850, and since then the number has steadily increased from year to year:—

1860	. . .	1400 Christians;
1870	. . .	over 12,000;

and now, in the German and English stations together, there are about 40,000 baptized converts.

The increase of new converts which has taken place within the last two years has been unparalleled in the history of Indian missions. And this forms the most prominent feature in the present condition of mission work in India. The previous famine, to which the inhabitants of Southern India were subjected *—the practical experience multitudes then made of the helplessness of their gods—the actual proof of the absolute superiority of Christian pity to heathen selfishness, which they had daily before their eyes in the relief afforded by the government, the Christians in England, and the various missionary societies—the glaring contrast between heartless heathen priests and the missionaries who spent themselves in ministering to the hungry, united with the effect produced by much missionary labour, which in Southern India had been more actively prosecuted than

* According to the "Times," there perished in the presidency of Madras 3,000,000 of persons; in Mysore, 1,250,000; in Bombay, 1,000,000. £800,000 were sent from England to give relief to the sufferers. See Allgem. evangel.-Luth. Kirchen-Zeit. 1879. Ergänzungsblatt I.

elsewhere by preachers and teachers,—these were the visible means in the Divine Hand of enabling thousands and thousands of heathen, for the first time, to perceive the divineness of Christianity,* and of causing them to long for light and salvation. The Basel Society reaped a harvest such as it never had done before, increasing in 1877 by 1076, and in 1878 by 768 souls.† So also the Leipzic Society (1878, 1639 heathen baptized, *i.e.*, nearly double as many as in 1877); and, indeed, the same was the case with almost all the societies at work in Southern India. But the following cases are quite unexampled:—The *American Baptists* in Nellore, within six weeks‡ (June 16 to July 31, 1878) baptized 8691 heathen. In the *Tinnevelly* district, where the Church Missionary Society carries on operations, 11,000 heathen applied, in 1878, to Bishop SARGENT and the native clergy§ for instruction, with a view to baptism. In the same district, but in connection with the Propagation Society, from July 1877 to

* Heathens have been heard to say, writes a native preacher from Madras, "We can understand Christians giving sympathy and help to their fellow-Christians in time of need, but it is indeed wonderful that they should show such great and noble compassion to the heathen! *There must, indeed, be a mighty power in their religion!*"—Allgemeine evangelische Lutherische Kirchen-Zeitung, supplement, 1879.

† See Annual Report, 1878, p. 31; Heidenbote, 1879, p. 59.

‡ Sherring, ibid., p. 123.

§ Abstract of the Church Missionary Society's Report, 1879, p. 13.

the end of June 1878, 23,564 persons betook themselves to Bishop CALDWELL and his fellow-labourers for Christian teaching. Thus the *English Church mission* in Tinnevelly and Ramanath (S.E. point), in hardly a year and a half, received an increase of 35,000 souls;* whilst, previous to that, the average growth of the Church Missionary and the Propagation societies, in Tinnevelly and Travancore, had only been at the rate of 2000 to 3000 per annum. The Propagation Society is now proclaiming the Gospel in some 631 villages in the Tinnevelly district. Though this number is made up, doubtless, of those who are receiving instruction previous to baptism, and not entirely of converts pure and real, still it is just as certainly not composed of mere food-seeking "rice Christians," but of those who have been awakened, and who, by joining the Christian Church, have exposed themselves to many a persecution.† The movement—and this shows how deep it is—is spreading, not only among the heathen, but among the native Christians, many of whom, filled with a lively zeal, are now—in most cases without remuneration—devoting their energies to the instruction of inquirers.‡

If we add to this progress in the south that made in other parts of India, more especially among the

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* Report of the Propagation Society, 1879, p. 31, *sqq.*

† Ibid., p. 32.

‡ Abstract of the Church Missionary Society's Report, 1879, p. 13.

Kolhs (about 3000 converts annually) the *Santals*, the *Karencs* in Burmah, and Pegu, &c., the total increase in 1878 amounts to from 50,000 to 60,000 souls, whilst it at other times averaged from 6000 to 10,000.

When we consider for a moment how the above total of the native converts in India (from 400,000 to 500,000) is distributed over the *different territories*, a *striking diversity* is presented. The largest proportion is in the south, in the presidency of *Madras*, the number amounting to over 200,000 Christians. Here the Propagation Society has 20,746 catechumens, 32,398 baptized Christians, 300 day-schools, 13,000 to 14,000 children under instruction, with 48 missionaries, 195 catechists, 394 native teachers and Bible readers.* The Church Missionary Society possesses 75,592 native Christians, 14,443 communicants, 730 seminaries and schools, with 22,361 scholars, 32 European missionaries, 81 native ordained pastors, 1058 native catechists and teachers.† To these two societies belong about the half of the Christians in Madras. The rest are divided among:—the London Missionary Society (which has many self-supporting congregations in Telugu, Salem, Travancore, and other districts); the American Board (which has

* Propagation Society's Report, 1879, pp. 16, 17.
† Abstract of the Church Missionary Society's Report, p. 14.

8877 persons in the 32 churches of its Madura mission *); the American Baptists (with 12,000 baptized converts in Nellore); the Leipzic Society (with now 10,872 Christians in 18 principal stations, and 105 schools with 2196 scholars †); the Basel Society, with 6805 members, 20 principal stations, including four in South Mahratta, belonging to the presidency of Bombay, her largest field of labour, with 63 missionaries, 72 native deacons, catechists, and evangelists, 55 teachers, 62 primary and secondary schools with 2654 scholars, of whom 19 are in the seminary for pastors; ‡ the London Wesleyans (Madras and Mysore district); the (Dutch) Reformed and the Episcopal Methodist Church of America; the Scotch Established and Free Churches, the Danish and Hermannsburg Societies, &c. In Ceylon, where Buddhism spreads its deadly shadow over the greater part of the island, we find a Protestant Church slowly rising from the ruins of the old Dutch mission, with its hundreds of thousands of "political Christians," who quickly again returned to Buddhism. To-day the number of native Christians there may be somewhat over 32,000. The much-to-be-deplored quarrel between the ritualistic

* Report of the American Board, 1878, p. 72.

† Allgemeine evangelische Lutherische Kirchen-Zeitung, June 13, 1879, p. 554, *sqq.*

‡ See the tables in the Annual Report, 1878, p. 28, *sqq.*

bishop and the missionaries of the Church Missionary Society is approaching a settlement only slowly. Side by side with the last-mentioned society, with 11 stations, 6695 native Christians, and 9524 scholars, we find the Propagation Society, with 15 stations and 6000 to 7000 Church members; the Wesleyans, in the southern (Singhalese) territory, with 48 stations and 2021 members, and in the north (Tamul) with 26 stations and 806 adult members; the American Board, with 7 stations and 800 to 900 adult members and 7291 scholars;* and the English Baptists, with 24 stations, 800 to 1000 members and 2400 scholars.

Next to Southern India, the most fruitful missionary field is *Burmah.* Here the American Baptist Missionary Union carries on a most successful work, partly among the less accessible Buddhist Burmese, but more especially among the enslaved and still barbarian *Karenes.* The rapid spread of this mission is due mainly to the assistance of native forces, energetic labourers, drawn from the people themselves. At the jubilee festival of the mission, 1878, a beautiful memorial hall was consecrated, in memory of the indefatigable Ko-Tha-Byu, who, half a century before, had entered the

* According to the last annual reports of the Propagation Society, Church Missionary Society, Wesleyan Missionary Society, and of the American Board.

service of the mission as its first convert.* The Baptist Burmah missions, including the districts of Rangoon, Moulmein, and Touquin, possesses 74 missionaries, 98 ordained native pastors, 274 assistant preachers, about 270 schools, 12 higher educational institutions, 407 congregations—of which 71 have native ordained ministers—20,365 communicants,† and about 70,000 native Christians. This Church of the Karenes supports more than one-half of its congregations and schools and of the missionary expenditure in the land itself. The mission of the Propagation Society, which seems to have its attention fixed on the Burmese, has founded many schools on the Irrawadi, and has penetrated up the Rangoon and beyond British territory to Mandelay, and into Burmah now thrown open.

Third, but not far behind in point of number of converts, come *Bengal* and the *North-West Provinces*, with over 60,000 Christians. Here the largest contingent is furnished by the *Gossner mission* in Chota Nagpore, among the aboriginal tribes of the Kolhs. There are about 30,000 baptized converts in seven districts—under only 13 missionaries—6 native pastors, 15 candidates for the ministry, 200

* Eppler, Die neuere Entwickelung der Karenenmission.—Allgemeine Missions-Zeitschrift, August 1878, p. 350.

† According to account of Rev. Dr. Murdoch, Mildmay Conference, p. 193, *sqq.*; cf., too, Missionary Herald (Boston), May 1878, p. 169, and Calw. Mission. Magazin., 1879, p. 43.

teachers and catechists (on the Ganges, three stations with about 1000 Christians), with an annual increase of more than 2000 catechumens* (the figure at present has risen to 3000 or 4000). Besides, there is the Anglican branch of this mission, in connection with the Propagation Society, with nearly 10,000 Christians. Next we have—likewise among a tribe of Aborigines—the very promising Santal mission, begun by two independent missionaries from Norway and Denmark, formerly of the Gossner mission, though connected to a certain extent with the Danish mission at Skrefsrud and Börresen, which is now supported by 30 native pastors. It has rapidly increased to 30 congregations, with 40 elders, 40 schools, and 5000 to 6000 Christians, among whom are 2264 communicants (in 1877).† The Church Missionary Society, too, is engaged in work with English and native preachers, but complaints are made of the progress of Hindooism among the people.

We do not follow in detail all the numerous English, Scottish, and American missions which are to be found in Calcutta, where alone eight societies are at work, and up the valley of the Ganges in every town of any size. The communities of them all,

* According to the statistics for 1877–78, there were 24,313 baptized converts, 7498 communicants with 2223 catechumens, and 71 schools with 1395 children. See Plath, the "Gossner Mission among Hindoos and Kolhs," 1879, p. 285.

† Das Evangel. in Santalistan, Basel, 1878, p. 42, *sqq.*

even in Calcutta, are small, and grow slowly. Any one coming from Southern India, and descending from the Kolh mountains into the plains of the Ganges, cannot fail to be struck with the unproductiveness of the soil here in missionary fruits. Those ancient fortresses of Hindooism and Indian Mohammedanism in Benares, Allahabad, Delhi, &c., stand out as defiantly as ever. The most extensive mission here is again that of the Church Missionary Society. It possesses 32 stations, 12,468 native Christians, 37 missionaries, and 19 native clergymen, 291 seminaries and schools, 515 native teachers, and 13,160 scholars.* In addition to it we have the Baptists, the London Missionary Society, the American Presbyterians, the Episcopal Methodists, the Propagation Society, the Scottish Churches (National and Free), the Wesleyans, the American Baptists, &c.

In the *Punjaub and Sindh*, Protestant missions are making more rapid progress, particularly through the agency of the Church Missionary Society, which has already planted in Lahore a flourishing theological seminary for converted Hindoos, Sikhs, and Mohammedans. It has already been stated that from here, by way of Peshawur, the Gospel has advanced into Afghanistan and Cashmere. The society has here

* Abstract of the Church Missionary Society's Report, 1879, p. 11.

13 stations, 23 missionaries, 7 native clergymen, 1178 native Christians, and 4797 scholars in 75 schools.* In addition there are at work, the American Presbyterians (whose chief centre is in Lodhiana),† the United Presbyterians of America, and the Established Church of Scotland.

Casting a glance at the *West Coast*, we perceive that the extensive territory of Rajpootana has been taken up by Protestant missions only to a very small extent. Remote from all others, the *United Presbyterians* of Scotland carry on their labours here with 9 missionaries, 4 medical missionaries, 8 central stations, 273 communicants, 94 schools, and 3453 scholars.‡ The presidency of Bombay and the *Central Provinces* contain very few Protestant missions, and seem to be the most barren of all the Indian mission fields. The total number of native Christians within them cannot exceed 7000. Of these 988 are in the six stations of the Church Missionary Society, whose agents, however, report that recently there has been a great demand

* Abstract of the Church Missionary Society's Report, p. 12. In 1872–73 there were only 552 baptized converts and 2800 scholars.

† In the Lodhiana mission there are 13 congregations with 318 communicants; in the Furruckabad mission, 8 congregations with 318 communicants, and together upwards of 7000 scholars in the day-schools.—Report, 1879, pp. 52–54.

‡ Missionary Record of the United Presbyterian Church, June 1879, p. 527.

for the Scriptures in Bombay.* Not much smaller is the Mahratta mission of the American Board, which has 5 principal and many outlying stations, 1014 adult members, 23 congregations, 10 missionaries, and 14 native pastors, and 50 schools with 801 scholars.† The stations, four in number, of the Propagation Society seem to embrace not more than 600 or 700 Church members,‡ and the four of the *Scotch Free Church* probably not more than 900, with upwards of 2200 scholars.§ The others are considerably less—*e.g.*, the American Episcopal Methodist Church with some 400 or 500 Christians—though the Basel mission in South Mahratta has increased its membership to 1057. In the central provinces in Nagpore, and among the Ghonds, the Scotch Free Church has some small missions still in their infancy,‖ as have also the German Protestant Missionary Society of America and the Swedish Fosterland Institute. The latter has lately begun work in Narsingpore and Sagar with four missionaries,¶ and maintains two missionaries among the Ghonds. Besides these, there only remains to be mentioned the mission of the General Baptists in Orissa (on the east

* Abstract of the Church Missionary Society's Report, 1879, p. 9.

† Report of the American Board, 1878, p. 64.

‡ Report, 1879, p. 17.

§ Report on Foreign Missions, 1877, p. 64, *sqq.*

‖ The Quaker Foreign Mission has four agents in the extensive district of Hoshangabat.—"Illus. Miss. News," Feb. 1880, p. 15.

¶ Missions-Tidning, May 1879.

coast), with six stations and about 1000 communicants,* and that outpost of Protestantism at the gates of Thibet, the Moravian mission in the Western Himalaya (two stations and thirty-four native Christians).

A classification of the total number of converts, not according to provinces, but according to caste and state of education, will bring to light several facts characteristic of the results of Indian missions. *Five-sixths of the converts* in all Indian missions *belong to the lower grades of society*, and are either of low caste or are without any at all.† Converted Brahmins are nowhere absolutely wanting, but their number is as yet small. Accordingly it is clearly shown that the black aboriginal races, with their pre-Brahminical demon worship and the *semi-Brahminism* of Southern India—a mixture of Brahminism with low caste—are much more accessible to the Gospel than the Brahmins proper of the north. And, remarkably enough, these two most fruitful branches of the great missionary tree possess cognate *languages*. Those of Malayalim, Tamil, Telugu, &c., up as far as Kola and Santal,‡ are all Drawidian, whilst the

* On an average.

† Sherring, see above, p. 118.

‡ See the map of Indian languages in Grundemann's General Atlas of Missions, Asia, No. vi., and Monier Williams' map of Hindooism, London, 1877.

Aryan languages of Brahmin Hindooism belong to an opposite family.

Thus then we see that, in this ancient land of civilisation, it is precisely those races and classes of people which, in religion and social position, *have relatively come least under the influence of heathen culture, that are most accessible to Christianity;* whilst the real strongholds of the *Hindoo religion and civilisation*—the north with its Benares, one may say all the higher, better educated castes and more enlightened tribes generally of India—still stand out defiant, like a mighty fortress, which, though besieged indeed, is far yet from having been taken. But the *undermining process* is going on, which, through time, must lead to the downfall, though *when* this will take place we cannot even guess. The tree of Hindooism will be brought down by the axe of the Gospel, for whose handle *itself* has provided the wood, *i.e.*, through the preaching of the Word by native agents. And this the more thoughtful of the Hindoos now see and openly admit. "After all, what did the Mohammedans do?" said a Hindoo to Mr. LEUPOLT.* "They broke down a few bricks from the top of the house; these men (the missionaries) undermine its foundation by preaching and teaching, and, when once a great rain

* Leupolt, "Recollections of an Indian Missionary in the Church Mission.-Intell.," 1878-79.

comes, the whole building will come down with a crash."

The power which holds these still together is no longer the religious system itself, with its many internal varieties; not the literature as such, ancient or modern, at present a so heterogeneous compilation from ancient and devout prayers, phantastic speculations, and absurd, oftentimes terribly oppressive, injunctions, and coloured by pantheism, polytheism, and even theism; not the influence of heathen faith and thought, but—*caste*. As a system, Hindooism is becoming more and more a relic.* It is daily losing its power over the popular mind. Strong though its roots yet are, among the people the influence of polytheistic superstition has already lost its hold on the educated, while the young of India are becoming less and less subject to its power. But *caste* clamps the old building firmly together. Even freethinkers have not the courage to break with it. "You know," said an accomplished Hindoo to Mr. LEUPOLT, "that, properly speaking, we have now no religious belief; any one can believe what he likes, so long as he retains caste!" In fact, Hindooism only still clings to caste, because caste in its turn supports Hindooism. All the more reason, then, that it be energetically

* Cf., too, Jenkins, Mildmay Conference, p. 165.

attacked; for, once a breach be made here, the whole building will fall to pieces. Among Protestant missionary societies there is no question as to *whether* or not the great social fetter of Hindooism must be removed. But it is still a matter of dispute whether, in the case of converts, caste may be merely restricted, and its complete extinction left to the working of the spirit of the Gospel; or whether it must, from the very first, be attacked, and a complete renunciation of it demanded. In this respect the practice of some societies, particularly of the Leipzic Society, differs from that of the great majority.

Without in the very least seeking to settle this complicated and much-discussed question by one or two authoritative statements, I must confess that, to my mind, the first-mentioned practice seems dangerous, inasmuch as it is incompatible with a clear and pure carrying out of Christian principle. And in my opinion I have lately been much strengthened by an impartial witness, Professor Monier Williams, of Oxford, in his work entitled, "Modern India and the Indians" (1879). He says:—"It is difficult for us Europeans to understand how the pride of caste, as a divine ordinance, interpenetrates the whole being of a Hindoo. He looks upon his caste as his veritable god; and those caste rules which we believe to be a hindrance to his adoption of the true religion, are to him the

very essence of all religion, for they influence his whole life and conduct."

It is perfectly possible, no doubt, to point to some good service which the laws of caste in India have rendered, as the protection they give against complete lawlessness; but these are completely outweighed—as Professor WILLIAMS goes on to observe—by the *irreparable harm they are inflicting on the Hindoo population, physically, mentally, and morally;* by insisting on marriage in early youth as a religious duty; by bonds of endogamy (marriage within caste only, sometimes within a particular lower section of caste); by surrounding family and home life with a wall of secrecy. Let any one go to the upper classes of the High Schools of India, and he will find that half of the boys there are already fathers! Now, I ask, have we not here the cause of the sickliness of so many millions in India? Will the children of mere children not remain children all their life? What is the reason of the childish character of the Indian women? Is it not their terrible seclusion by the caste laws? Nothing can be done here, except by a new ideal of womanhood, a complete renovation of family life, the liberation of the female population from their prisons at home, in a word, by a radical renovation of the whole social structure! *

* It is a matter for thankfulness that the question of *children's*

Therefore away with caste, that root of all India's social misery; and—I must say it—the more thoroughly it is extirpated the better, not only that the chief hindrance to the progress of the Gospel may be taken out of the way, but for the sake of the 170,000,000 souls in India! An evil, two thousand years old, may easily continue to spread, if, as soon as it is attacked, it be not completely extirpated. Lately, the question of caste was like to have cropped up again among the Christians in Krishnagur, had not the Church Missionary Society adopted measures of strict discipline and at once choked the weed. And without doubt that was the right course to adopt. To deal too leniently with caste, which at any time is liable to become a source of disastrous strife—as it was under SCHWARTZ,* and in more recent times—may have the effect of temporarily raising the number of professing Christians; but this increase, it is feared by many—who point to the case of the Romish Church—will be followed by the complete stagnation of all congregational life.†

marriages is in India becoming the subject of *public controversy*. Already a distinguished native Christian lawyer has declared that he will devote his life and strength to their abolishment; see Mrs. Weitbrecht, "The Women of India," p. 11. May God bless his endeavours!

* The famous German missionary in Tranquebar, 1798.

† See the valuable article "On Caste and Christian Missions," Church Missionary Intelligencer, March 1879, p. 129, *sqq.*

It is to be hoped that all Protestant missions will show a united front in dealing with caste, leaving its preservation, even in a restricted form, entirely to the Roman Catholic Church! And here it is above all things to be desired, that, in an eminently practical question like this, advice should be sought, not from mere theoretical scholars, who judge the question afar off, chiefly from an historical point of view, but from those who have formed their opinion from a personal inspection and experience of the circumstances as we have to deal with them in *the present day.* There would thus be a better hope of attaining unanimity, at least in the practical treatment of the matter.

Still this mighty power in the social life of India has begun here and there, however slowly, to yield. Contact with Christian culture and manners, "the general extension of even a mere superficial knowledge of Christianity, is," as Sir BARTLE FRERE says, "*the death-knell of caste.* Generations may pass till the result be attained, but finally there can be no doubt of it."

There are now widows whose remarriage meets with the entire approval of the rising generation of India. The very railway becomes an ally in the struggle against caste. Hindooism is unsuited to the whole progress of modern social life, and therefore all things are contributing to cause it, as a system,

to crumble to pieces. Enlightened social ideas and customs are making their influence felt, wherever the Hindoo has gained any idea of Christian family life; and caste, with its dreadful and unnatural constraints, seems an anachronism, and, felt to be a burden, it is not now so strictly observed. When caste has once been lost, the priests, in order to retain something at least, must do all in their power to facilitate a return to it.

The enlightening influence of the *schools*, bringing as they do idol worship into general disrepute, helps naturally to undermine the system of caste. And this applies not only to mission, but also to *government schools*.* Though these latter, it is to be regretted, exclude the Bible and all religious instruction, as a matter of principle, it would be going too far to regard them as directly hostile to missions. By rooting out a mass of heathen prejudice, they, too, must prepare the way for Christianity. But it is a circumstance in the highest degree to be deplored that, by the influence of rationalistic teachers, a spirit decidedly anti-Christian is now prevalent, and scepticism towards every form of positive religion directly promoted. No doubt the man of letters will soon give up his faith in the Hindoo cosmogony; but

* Cf. here specially the paper by Dr. Murray Mitchell on "The Systems of Education Pursued in India," Mildmay Conference, p. 124, *sqq.*, and the discussion which followed.

inasmuch as Christian conceptions are not put in place of it, he is but too apt to apply his scepticism to the Bible and believe in no record of divine revelation. Professor WILLIAMS is right when he says, "The faculty of faith is wholly destroyed at government High Schools and colleges.* Applied to the female population this system of education, without Bible and religion, must be especially demoralising." †

And, if I judge rightly, the shortsightedness of this system, which, by preserving a certain neutrality in matters of religion, seeks—vainly, however—to keep things smooth, is calling forth, in ever-increasing numbers, voices of dissent in India and England. For in its education policy the Government is *impartial* ‡ neither to Christianity nor to Hindooism, but, at the expense of both, favours scepticism, which believes only in human science. Therefore, as several persons thoroughly acquainted with India have as-

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* Paper by Dr. Murray Mitchell, p. 131.

† Mrs. Weitbrecht, "The Women of India," 1878, p. 28.

‡ See the Rev. J. Johnston's remarks at the Mildmay Conference, p. 146, *sqq.* When statesmen repeatedly inquire, "Are we at liberty to take the money of the natives of India, to undermine their own religion?" we answer, The people of India are now entrusted to a Christian Government, which must in every way promote their welfare. If the Government have the honest conviction, that this is done in the best and most lasting manner by means of the blessings of the Gospel, then it is their duty—however little understood by the present generation—with regard to the future, to grant free access to these blessings, and, though of course without compulsion, to prepare the way for the extinction of the old religions.

sured me, this see-saw system in schools or churches, —as when Christian governors, in order to show their liberality, lend moral and material support to heathen religious practices,*—is, in the eyes of Hindoos, regarded, not as far-seeing statesmanship, but as a simple *want of decision* in matters of religion, and as such despised. For the Hindoo can respect no man who acts in opposition to his own religion. And is he so far wrong in this? In truth, no policy is far-seeing which is destitute of character, and none can care adequately for the future of a people that is without the imperial idea, the firm belief in the ever-enlarging kingdom of God and the dependence of all human welfare on its progress! But, lastly—and in this there is an ever-growing consensus of opinion †—the Government schools no longer supply the true wants of India. Why, comparatively speaking, are there so many High Schools? Why is so much money (£1000 or 2000) spent in making the B.A., who is specially prepared for his

* The Viceroy, Lord Lytton (in the autumn of 1878), presented 500 rupees to the Golden Temple of the Sikhs in Umritsur, which won him little respect from the heathen. The other day the Governor of Bombay, Sir Richard Temple, with his retinue was present at an idolatrous festival, and listened to a panegyric on the elephant-headed goddess Ganpati (see "Bombay Guardian").

† Even among governors and inspectors of government schools. See Friend of India, January 24, 1879, and Church Miss. Intell., April 1879, p. 214, *sqq.*; Missions-Magazin, 1874, p. 22, *sqq.*

examination, and cannot long retain his quickly-acquired, undigested knowledge, when as many as 88 per cent. of the Indian population are as good as uneducated?* *What India needs, is not so much academies, as Christian elementary schools!*

For the present, so long as the authorities do not see their way to introduce essential changes into the system hitherto pursued, there is no other course left open—if I may be permitted to express an opinion on this somewhat complicated question—but to keep constantly reminding the Government of its solemnly given promise in 1854, to extend liberal support to mission schools. And, many persons are now demanding that it should make good its word† by insisting that, in the selection of teachers for the High Schools, more attention be paid to the possession of real Christian conviction, in order that scientific instruction may be given on at least a Christian basis; that religious instruction in the Holy Scriptures be made *at any rate possible* for those who desire it; and, in like manner, that an examination in Scripture knowledge be made an *optional subject* for those who are about to proceed to the degree of B.A., thus turning the religious instruction given in the mission schools to

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* See passage above quoted, pp. 216, 217.

† See Mildmay Conference, p. 135, *sqq.*

some account for the University.* It remains, then, the duty of all societies at work in India *to maintain*, along with or in opposition to the Government schools, *their own training colleges and schools*, and to extend them according to their ability. Of these last there were in 1860 almost 2000 in India, which, at the time of the Allahabad Conference (1872), were attended by 122,372 scholars (of whom 26,611 were girls), a number which since that time may have increased to 140,000 or 143,000.† Within ten years, 1600 of these had passed the final examination in one of the Indian Universities. The Indian Government itself is becoming ever more ready to acknowledge how great a gain these schools and mission work in general are for the intellectual and moral elevation of all classes of the people.‡ In Southern India Professor WILLIAMS bestows especial praise on the schools of the Free Church of Scotland in Madras, of the Church Missionary Society under Bishop SARGENT in Tinnevelly, and of the Basel Society in Mangalore, &c.§ In

* Cf. the same demand by the director of the Church Missionary Society's College in Masulipatam, Rev. M. Sharps, and of the Rev. Mr. Hughes of Peshawur, Mildmay Conference, p. 150.

† According to Dr. M. Mitchell, Mildmay Conference, p. 132. According to Warneck, "Mission und Cultur," p. 109, there were as many as 142,952 in 1872.

‡ Cf. in "Church Missionary Gleaner," October 1878, p. 113, a compilation of the testimonies of Lord Lawrence, Sir Bartle Frere, Sir Donald Macleod, Lord Northbrook, and other Government reports, of the good effects of Protestant missions in India.

§ The "Indian Female Evangelist," July 1879, p. 336. "The

our opinion it is making a too great demand on the missionary exchequer at home, when money is asked from it for the support of purely scientific institutes, where the missionary has to act as professor of philosophy and mathematics, &c. Several English societies possess institutes of this kind, as in Calcutta and Madras, but a convert almost never comes forth from them, because, amidst the mass of scientific subjects, instruction in Christianity is pushed into the background. If secular science cannot and ought not to be excluded from a course of education, still the chief aim of mission schools should be, not the propagation of such knowledge, but that of the kingdom of God; not to train young men to be government officials, but to become active Church members, teachers, and pastors. *Missionary interests*, as such, do not extend beyond this. Nor should it be forgotten, that, when the catechetical school in Alexandria became through time a purely scientific institute, it ceased to flourish.

And this brings us to consider generally some of the methods of missionary work pursued in India. The Allahabad Conference very properly recommended, instead of mere station labour, *the active*

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great complaint that one hears on all sides, while travelling in India," says Professor Williams, "is that we are over-educating. Quality, not quantity, is what is wanted in India." And not in India alone!

prosecution of evangelisation. And what was said above with reference to Africa is applicable here to civilised peoples: a missionary should be more of an evangelist than of a resident pastor.* Especially should he act more than yet has been done on the double principle:—(1) He should seek to reach fields as far distant as possible; (2) in particular places, where the seed of the Word seems to fall on a receptive soil, he should, like Christ at Sychar (John iv. 43), remain long enough to commence the formation of a station. Compared with that of the cities, where the ground is, generally speaking, unproductive, the village population in India has as yet been too much neglected.† On the other hand, medical missionaries should not journey too much about, but, as a rule, remain in one station.‡ One reason why itinerant preaching has fallen into disuse is undoubtedly this, that many missionaries in India devote themselves too assiduously to school

* Cf. here the excellent tract of the American Board (Boston), Missionary Tracts, No. 1: "The Theory of Missions to the Heathen," p. 12, *sqq.* Cf., too, Allgemeine Missions-Zeitschrift, 1874, p. 43 *sqq.*; 1876, p. 443, *sqq.*

† A respectable Hindoo recently asked this question, "How is it, that you missionaries are trying to work upon the people in the great towns, while you are leaving to a great extent untouched what is the backbone of the population of India, the village communities?" See Mildmay Conference, p. 151, *sqq.*

‡ See the reasons in "Medical Missions at Home and Abroad," October 1878, p. 22; in the first place for China, but also for India.

work. On this complaints were made at Allahabad, and not without reason. Here, then, as in the case of all one-sided literary labour, the various missionary societies must ever make it a rule that education and the press shall only support and assist preaching.*

An important factor in the work of regenerating India is the *Zenana* mission, which must, however, be more and more widely extended, in closest possible connection with the missionary societies and with their warmest sympathy, as is already the case with the Church Missionary Society. But whilst labour is expended upon the secluded zenanas —ladies of rich families and noble birth—the poorer women of the towns and villages, who more especially in agricultural districts enjoy much greater freedom, and are therefore more accessible, must not be forgotten.†

In the feeding-schools for females, the poor girls of higher caste should not be spoiled by European fare, so as to become discontented when they return home, or are married to husbands whose means are small.‡ Medical missions for women, rich and

* Cf., *e.g.*, the principle of the American Board in Boston; Memorial Volume of the first Fifty Years, 1863, p. 246, and Missionary Tracts, No. 15: "Outline of Missionary Policy," p. 13, *sqq.*

† Cf. the account of the Rev. Mr. Paine, of Calcutta, Mildmay Conference, p. 316, *sqq.*

‡ Mrs. Weitbrecht, "The Women of India," p. 24, *sqq.*

poor, is one of the most crying wants of India. When they fall ill, women are completely neglected; hence the enormously high death-rate of women and children. In the centre of every one of the populous districts *a female medical mission should be started.**

Of great importance is the *missionary press* among a civilised heathen people, and doubly so when that people, whilst progressing in culture and enlightenment, is, at the same time, inundated with the sceptical literature of the West. This is the case with India. Extracts from Paine's "Age of Reason" are affixed to the walls in Calcutta and eagerly read; and in the seats of the Universities, as in Bombay, it has been for years a common thing to hear — as was said at the beginning — natives confronting the missionaries with extracts from Hegel, Strauss, and Renan. It is not alone the unchristian lives of numbers of Europeans that are an offence to the natives; a stumblingblock is put in their way by the many attacks which have been made on Christianity in Christian lands, and the report of which reached even them. From this some conclude that, in the West, Christianity is in its death-agony, and that it is absurd to try to import it into other lands. Sometimes our mis-

* Mrs. Weitbrecht, "The Women of India," p. 25, and Mildmay Conference, p. 186.

sionaries come upon opposition missionaries, sent by the Brahmins in order to refute them.* In addition, a bad, oftentimes impure, literature is in circulation throughout the land.† From all these circumstances it is evident how indispensable is a Christian press as a counteractive. Now there are no doubt in India *twenty-five missionary presses* at work. Between 1862–72, 3410 new books were issued in thirty different languages, and in the same period 1,315,503 portions of Scripture; 2,375,040 school tracts, and 8,750,129 tracts and Christian books were distributed.‡ The press of the Basel Society in Mangalore printed, in 1877 alone, 166,090 books and tracts in three different Indian languages, as well as in English,§ and the efforts of the Bible and the Tract Societies and the Christian Vernacular Education Society in this way are deserving of all praise. Still, as one who knows India assured me, all this is miserably little, compared with the magnitude of what yet remains to be done,‖ or compared with the wide circulation of heathen and sceptical literature. Especially must it never be forgotten, that it requires not only good linguists,

* *E.g.*, the Basel missionaries. See Heidenbote, November 1877, p. 82.

† According to Rev. Mr. Paine, quoted above, p. 141.

‡ See Allgemeine Missions-Zeitschrift, 1876, p. 147.

§ The Missionary Mr. Schrenk, Mildmay Conference, p. 142.

‖ Paine, as above quoted, p. 140.

but accomplished theologians, to stem the tide of unbelief, with a thoroughly good Christian apologetical literature.

As soon as any member of a caste embraces Christianity, he is disowned by his family, and so cut off from all means of livelihood. This is still the occasion of much perplexity to the missionary, as is also the fact that the lower classes, from whom most of the converts are made, are, of necessity, very poor. Here, then, *recourse must be had to missionary industries.* But the missionary must beware of sinking to the level of a workhouse warder, or of keeping members of the Church in a state of "economical tutelage." Rather no missionary industry than "rice-Christians!" How great a moral influence can be attained by conducting an industry on really *Christian* principles, is shown by a case in connection with the Church Missionary Society in Umritsur, which recently came to my knowledge. A convert received assistance to open a shop, that so he might gain a livelihood. He conducted his business on such straightforward principles, that throughout the whole town the house became known as "the honest shop," and he has now been able to start branch establishments in other places. Men like these are, in their way, also pioneers of Christianity, and very valuable ones; for *native Christians in a good social position* are at pre-

sent very much needed in the Indian Churches.* The circumstances of outward comfort in which—even in hard times—the members of Christian Churches live, are in some places beginning to attract the notice of the heathen dwelling around.†

How much Indian Protestant missionaries are striving to come to a clearer understanding on this and other important questions—the internal organisation of work, the employment of native assistants (of whose mistaken adoption of European dress and habits mention has already been made), the training, settlement, and direction of native evangelists, preachers, and teachers, the formation of churches, the raising of the natives to independence—has been shown by the proceedings of the Allahabad Conference, and by its endeavours to arrive at firmly-established principles common to all nations.

Too much haste has often been made in applying to the Indian Churches, even in their minutest details, the administrative forms and laws of the denominations at home, instead of resting content with fundamental principles at first, leaving the special points to regulate themselves, in accordance with the

* See Allgemeine Missions-Zeitschrift, 1876, p. 26.

† Thus in Madura. See Miss. Mag. of Calw., 1879, p. 48. See further particulars regarding the position of missions to the outward condition of native Christians, in the Transactions of the Allahabad Conference and the Allgemeine Missions-Zeitschrift, 1876, p. 15, *sqq.*

spirit of the nation. And precisely a cultivated, more than a barbarous nation may legitimately expect, that a missionary should thoroughly enter into the manners, views, habits, and the whole spirit and character of the people, as these have been historically developed; and that, in matters of Church organisation, he should respect its prejudices so far as these do not stand in contradiction with the Gospel. The aim of all missions in India should be, to create an independent Church in the future, which shall adopt from episcopal, presbyterian, and congregational forms only that which best suits the national spirit. This, from the first, has been too little kept in view. Hence the dissatisfaction existing among the native preachers, and, one may say, among educated heathen converts generally, at the lack of brotherliness in the relations of the missionaries to each other. And this is beginning to be recognised,* as was high time it should. For now, as we have seen in the South, that the people are coming over to Christianity in masses, the question as to the formation of a Protestant National Indian Church must become ever more and more a burning one. In India especially, which is under Christian European direction, *non-denationalisation* should be kept in view.

* Cf. the address of the missionary Mr. Barton (Church Missionary Society) at the Allahabad Conference; Allgemeine Missions-Zeitschrift, 1876, p. 30, *sqq.*; Graul, as before quoted, p. 147, *sqq.* 155.

But with all the imperfection and the necessity for a further extension of the missionary system hitherto pursued, the results above stated, and the recent progress of success, are very remarkable.

It must never be forgotten, amidst the much that calls for criticism, that the moral influence of Christianity in India, as throughout China, is sustained only by the missionaries. "But for the English missionaries," says the "Friend of India" (a secular organ), "the natives of India would have a very poor opinion of Englishmen. The missionary alone, of all Englishmen, is the representative of a disinterested desire to elevate and improve the people."* And a Hindoo of high position said a short time ago to a missionary's wife nearly related to myself, "You missionaries are the only persons in whom we really have confidence."† They are thus forming an ever more important bond of connection between the unpopular English Government and the Indian people. And since the last famine, when the self-sacrificing labours of the missionaries were so conspicuously displayed, confidence has greatly increased.

* See The Christian, April 3, 1879, p. 5.

† The same is testified by Professor Williams, see "Indian Female Evangelist," July 1879, p. 336. Cf., too, the testimony of the well-known Brahmist, Keshub Chunder Sen, given recently in a public speech of his, in Calcutta, on "Who is Christ?" referring to the debt of gratitude which India owes to the missionaries for their self-devotion. See "Indian Christian Herald," 1879, Nos. 7 and 8, and "Allgemeine Missions-Zeitschrift," 1879, p. 416, *sqq.*

Numbers of people may be heard exclaiming, to the annoyance of the Brahmins, "Our own people did nothing for us, and were it not for the generosity of Christians, more than half of us would have perished! Christians worship the true God and are in possession of the true religion, whereas our countrymen worship false gods and observe false religions."*

As a matter of fact, there are more persons in India with friendly dispositions towards Christianity than missionary statistics would lead us to suppose. There are many secret believers who shrink from making an open confession,† and who, on their deathbeds, surprise the missionary by their faith in Christ. Idol worship is more and more sinking in public estimation. Brahminism is undergoing—as is becoming ever more evident—a complete process of decomposition. An irresistible spiritual revolution is taking place in India, which owes its origin not wholly to missions, but also to the enlightening influence of schools and of science, to the humane spirit of law and government—dispensing justice equally to all—and to the example and the unobtrusive influence of the Christian household. The

* London Missionary Society's Report for 1879, p. 15. According to this report, the influence of caste has been much shaken by the behaviour of the heathen during the famine.

† The Women of India, p. 20.

old stereotyped ideas are being gradually dispelled.* Even in Benares there is growing up an educated class, which is no longer inclined to remain under the spiritual yoke of the past; in whose eyes a religion with many-headed gods and figures, the holy well and the sacred stream, have lost all the magic of romance. And if a people be better than its gods, worship is at an end!

The Hindoos themselves feel and know that their religion must inevitably perish. Hence the growing restlessness which has now laid hold of the masses.† Hence, too, those attempts to support the old faith, by a fusion of different worships, which generally precedes the extinction of a religion. These are, however, as shortlived as they are numerous. The most recent of them—the Brahmo-Samadsh—was but still-born; its dissolution has already begun. Yet, in its own manner it must prepare the way for Christianity. Its founder, KESHUB CHUNDER SEN, was obliged to confess years ago, "The spirit of Christianity has already pervaded the whole atmosphere of Indian society, and we breathe, think, feel, and move in a Christian atmosphere. Native society is being roused, enlightened, and reformed under the influ-

* Cf. the Report of the London Missionary Society as early as 1871, pp. 49–51.

† See the accounts by Rev. Mr. Jenkins, Mildmay Conference, 167, *sqq.*

ence of Christianity!"* And the same half-heathen, half-Christian rhetorician crowned his testimony, not long ago, with the confession, "*Our hearts are touched, conquered, overcome by a Higher Power. And this Power is Christ. Christ, not the British Government, rules India! No one but Christ has deserved the precious diadem of the Indian crown, and He will have it!*"† With good reason MAX MÜLLER said to the late NORMAN M'LEOD, "From what I know of the Hindoos, they seem to me riper for Christianity than any nation that ever accepted the Gospel."‡

We hurry past those commencements of missions on the peninsula of *Malacca*, where, unfortunately, Islam preceded the Gospel, and which, with its large Chinese population, formed an important outpost for Chinese missions, so long as the Kingdom of the Middle itself remained shut. The work is now being continued in the north (Tenasserim) by the American Baptists and Presbyterians, and in the south (Singapore) by the Propagation Society. Nor do we more than name *Siam* and *Laos*, where the American Presbyterians have founded small congregations, partly in Bangkok on the coast, and partly

* Lecture on the Future Church; see, too, the London Missionary Society's Report, 1870, p. 33.

† See extract of this remarkable speech in the Allgemeine Missions-Zeitschrift, 1879, p. 147.

‡ See Evangelical Christendom, June 1876, p. 178.

already far inland, in Chiengmai.* Here, however, owing to the caprice of a despotic ruler, the blood of martyrs has been freely shed.†

With CHINA we reach, as is well known, the largest and most thickly-peopled heathen land in the world, whose population, however, within the last twenty-five years, by famine, plague, and rebellion, has been considerably lessened. The number of its inhabitants used generally to be estimated at 400 or 430 millions, but many travellers now put down the number at a considerably smaller figure.‡ By the Treaty of Nanking (1842), at the close of the first opium war, five harbours, and, by that of Tientsin (1860), which ended the second, the whole interior of China was thrown open to commercial and missionary enterprise, so that it is only since very recent times that any extensive missionary operations have been carried on in the Kingdom of the Middle. The opening up of the land by force, in the interest of a heartless and much-to-be-deplored commercial policy, making every European appear as if prosecuting his own selfish aims; the shortness of the time during which

* See Report of the Board of Foreign Missions of the Presbyterian Church, 1879, p. 56, *sqq*. In Siam altogether, 133 communicants; in Laos, 31.

† See Foreign Missionary (American Presbyterian Church), March 1879; Calw. Mission. Magazin. 1878, p. 30, *sqq*.

‡ According to the Rev. J. H. Taylor, as only 240,000,000, Mildmay Conference, p. 211. In several provinces the present population amounts only to one-fifth to what it used to be.

missionary labour has been carried on in the midst of a country totally strange;—the immense hindrances which lie in the country itself, in the people, speech, manners, religion, and policy of China, with her petrified constitution and culture of three thousand years—infinitely conducive to the increase of heathen self-conceit—and her popular life entirely directed by practical materialism and eudaimonism;—all this would completely justify the results of Protestant missions being as yet but small.

But it is not so. The older missionary societies recognised the importance of the Treaty of Tientsin for the evangelisation of the world; and whilst, in former times, they were able to touch the immense empire only at one or two points on the coast, during the last eighteen years they have quadrupled the number of their agents, and drawn many sister societies into the field along with them. At the present day there are 26 missionary societies (including Bible societies, 29), with 240 or 250 ordained missionaries and 63 female teachers at work there, and the number is constantly increasing. Of this number, 13 societies, with 78 married, and 44 unmarried missionaries, fall to England (the Church Missionary Society with 20 agents, then the London, the Wesleyan, several

* See Records of the General Missionary Conference at Shanghai, 1877. Professor Legge, Mildmay Conference, p. 171. Christlieb, "The Indo-British Opium Trade and its Effect," 1878, p. 61, *sqq.*

Presbyterians of Scotland and England, the Propagation Society with only 2, more especially the China Inland mission with 49 missionaries and 20 independent female teachers); 11 to America, with 77 married, and 16 unmarried missionaries, and 40 female teachers (the American Board, with 17 missionaries, 3 medical missionaries (two of them ladies); the Episcopal Methodist, with 9 missionaries and 9 assistants,* the Free Baptists, American Missionary Association, Dutch Reformed, American Lutheran, &c.); and *only two to the Continent of Europe*, with 22 married, and 4 unmarried missionaries, *viz.*, the Basel and the Barmen Societies, with the latter of which the Berlin China mission was incorporated a few years ago.

These forces are distributed among 91 central and 511 outlying stations. The palpable result of their labours has, up till recently, been often under-estimated. The number of communicants used to be regarded as representing the sum total of those who belonged to Protestant Churches. On this, however, light was thrown at the Mildmay Conference in the autumn of 1878, by Professor LEGGE, one of those who have laboured longest in China, and by the Rev. HUDSON TAYLOR, who has more than once travelled through the whole of the Celestial Empire.†

* See the last Annual Reports of these societies.

† Mildmay Conference, p. 171, *sqq.*, and the Monthly Magazine

According to their representations, there were in 1877, in these stations, as many as 312 or 318 Protestant Chinese churches (of which 18 were already completely self-sustaining, and 243 partially so), with 13,144 (according to more recent accounts, 13,515) communicants and about 50,000 adherents of the Protestant Church. The first-mentioned congregations contribute the sum of £4000 annually for the support of their churches and missions, or 6s. per head. Among them there are labouring at present 73 native ordained pastors and preachers, 511 assistant preachers, 71 colporteurs, and 90 Bible-women. These societies and churches support 20 theological schools with 231 students, 30 higher boarding-schools for boys with 611 scholars, 38 for girls with 777 scholars, 177 day-schools for boys with 4000 to 5000 in attendance,* 82 for girls with 1307 pupils. The 16 missionary hospitals and 24 dispensaries are under the direction of the medical missionaries.

What a difference since 1843, when the number of converts amounted only to six! I ask then, Is it reasonable, with such results before us, about the reality of which there can be no dispute—they are collected from statistics compiled May 1877—to

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of the China Inland Mission, "China's Millions;" see various numbers of the last two years.

* Mildmay Conference, p. 171, misprints the number of day-schools as 299; see below, the statistics of the schools of the several provinces.

maintain that missionary methods, pursued for a few years only, have had no substantial success in China; or is Dr. LEGGE right when he says, "The results already attained are a sufficient justification of our missionary efforts there, and our expectation of their final and complete success"? *

The Roman Catholic mission had, in 1876, 404,530 adherents in China,† with a yearly increase of about 2000 souls; ‡ but this is the result of nearly three hundred years' labour. If Protestant missions, whose converts have within thirty-five years increased two-thousandfold, progress at the same rate, there will be, in 1913, in China, 26 million communicants and about 100 million Protestant Christians. §

If now we notice for a moment how those centres of Gospel light are divided in the great empire, we find that they are partly studded along the *east coast*, up from Hong-Kong and Canton to the frontiers of Manchuria in the north; partly that they advance year by year ever forwards into the *interior;* whilst the *western* provinces are, as yet, as good as untouched by the Gospel.

In the *Province of Kwang-tung*, opposite which lies the English possession of *Hong-Kong*, we find

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* As above quoted, p. 169.

† According to the Bulletin des Missions Catholiques for 1876. According to Dr. Legge, as above quoted, p. 174.

§ Dr. Legge, as above quoted, p. 177.

German societies at work on the island itself and on the mainland (Canton, its capital); the Basel Society with four principal stations, the number of whose communicants received a greater increase within the last years than ever before (it numbers now 1827 baptized converts); Barmen with five stations (the centre of its work is now Canton), and from 800 to 900 Christians (in 1877, 740), both making the similar experience, that the race of the Hakkas is incomparably more accessible than that of the Puntis. In addition to these we have the Foundling Hospital, Bethesda, of the Berlin Ladies' Society, in Hong-Kong.* Besides there is a whole host of English (Church Missionary, London, English Presbyterian, Wesleyan) and American (Presbyterian and Baptist) societies. To sum up, there are here about 50, including Hong-Kong 62, European and American missionaries and medical missionaries; of these there are 28 in Canton (where there are now 14 chapels, with, for the most part, a daily service); 9 in Swatow, &c., with altogether 146 native assistants on 9 central and 82 outlying stations.† In 35 organised churches there are altogether 3190 communicants, with 77 day-schools

* For further particulars as to the latter, see the quarterly "Mittheilungen des berliner Frauenvereins für China." Also its yearly reports.

† These and the figures of the other provinces are taken from the statements of the Rev. H. Taylor, Mildmay Conference, pp. 247-254.

and 2113 scholars. Beyond this, both northwards and in the interior, there are only English and American missions.

With the sea-boarded *Province Fuh-kien*, we enter on the most fruitful of China's mission fields. Here we find in Amoy the London Missionary Society and the English Presbyterians, with the (Dutch) Reformed Church of America; and farther to the north, in Fu-chau, the Church Missionary Society, the Episcopal Methodist Church, and the American Board. Though their missionaries number altogether only 38, the native assistants amount to 320, with the above-mentioned 2 central and 273 outlying stations. There are already 173 congregations with 5247 communicants, and 149 schools with 2131 scholars, all in active operation. Of the twelve larger towns of Fu, ten are occupied, but of the sixty-five Nien or county-towns, by far the larger part is without any missionary. On *Formosa*, which lies off this coast, the English Presbyterians—to whose assistance the newly-formed Canadian Presbyterian mission has recently come—twelve years ago opened a very flourishing mission, which now has 13 congregations for Chinese and 13 for the original inhabitants, with about 1000 baptized converts and at least 3000 adherents. The Canadians have been able, within six years, to found 20 congregations, and have translated

the New Testament into the Amoy vernacular* in Latin letters.

Next in position and in the number of its converts comes the province *Cheh-kiang with Ningpo*, farther up the coast, where missionary work was interrupted for a time by the Rebellion. This field, like that in Fu-Kien, is now full of promise. In Ningpo alone 18 missionaries are now at work; in Hang-chau 12, &c.; altogether 45 missionaries with 150 native assistants, throughout 11 principal and 94 outlying stations. There have been already 56 congregations organised, with altogether upwards of 1800 communicants, and 61 schools with 1026 scholars. Among the chief representatives of English and American missions, in this, the smallest province of China, are—the London China Inland Mission—which includes in its sphere several chief department-towns—and the American Presbyterians, who have here 7 missionaries, 11 ordained native preachers, 17 evangelists, 39 national assistants, 14 congregations, 734 communicants, and 34 chapels.† Besides these are the Southern Presbyterians and Baptists, the Church Missionary Society, and others. It is worthy of notice that the Presbyterian Church has

* In a private letter to myself from the Rev. Thomas Barclay, of Taiwanfoo, Formosa, 19th Feb. 1880.

† Report of the Board of Foreign Missions of the Presbyterian Church, 1879, p. 69.

made many converts from the numerous vegetarians who inhabit this province.*

Still advancing northwards we come to the *Province, Kiang-Su,* with its most important centres of missionary labour in Shanghai and Nanking, Suchau and Chin-kiang. Here there are 5 central and 28 outlying stations, 37 missionaries with 64 native helpers. Nineteen organised congregations with together 780 communicants, 74 schools with 1576 scholars, are the first-fruits of this labour. But the soil is here, especially in Shanghai, considerably less productive than that in Cheh-kiang; the other stations are comparatively young. Somewhat less extensively occupied is the *Province Shan-tung.* Besides Chefoo and Tung-chau and one or two other places, only 13 outlying stations have been occupied in it by missions† since the year 1860. Considering the shortness of the time, and the fewness of the labourers (28 missionaries and 25 native assistants), very encouraging progress has been made, when already 14 congregations, with upwards of 800 communicants, 26 schools with 534 scholars, can be shown. According to the latest reports of the American Pres-

* Report of the Board of Foreign Missions of the Presbyterian Church, 1879, p. 68.

† According to the statistics of the Shanghai Conference, 1877; others mention 34 outlying stations, owing to their including many outlying stations of Peking, *i.e.*, of the province Chi-li; Taylor, as above quoted, p. 251, note.

byterians, the people in Shan-tung are "remarkably disposed to receive the truth." * Similar accounts, too, are given by the London Missionary Society, and the Methodist New Connexion, who are there engaged in labour.†

The most northerly of the provinces along the coast of China proper is the important *Chi-li*, with Peking and Tientsin. The total number of labourers here is 46 missionaries and medical missionaries, with 58 native helpers, in 4 principal and 36 outlying stations, of which there are in Peking alone 29, in Tientsin 9, &c. The town of Kalgan, which lies close to the great wall of China, forms the basis of missionary operations among the Mongols across the boundary. In Peking the London Missionary Society has perhaps the largest Protestant congregation, with which a missionary hospital is connected. The American Board has two smaller churches, several schools, and a missionary press. There are further, in the capital of China, representatives of the Church Missionary Society, the Episcopal Methodist, and the American Presbyterian Church. Altogether this province has to show 23 organised churches with 1217 communicants, and 47 schools with 756 scholars. As throughout all China, the

* Report, 1879, p. 63. In 1878 there was an increase of 114 communicants.

† See Chronicle of the London Missionary Society, March 1879, p. 57, *sqq.*

proportion of scholars to schools is here comparatively smaller than in the other fields of missionary labour —a proof of the continued, paramount influence of the higher and lower heathen schools.

Of the *inland provinces* of the empire, *Hu-peh* with *Han-kau*—where the London Missionary Society has a very fruitful field *—and other towns, has most missionary agencies: 5 stations and 6 outlying stations, with 21 missionaries and 13 native assistants, 7 organised congregations with 627 communicants, 11 schools and 245 scholars; whilst in the province of *Gan-hwuy*, with its 4 missionaries and 17 assistants, evangelistic work is yet in its infancy, as it also is in *Kiang-si*, with 8 missionaries and 7 to 8 assistants.

Lying without the eighteen provinces of China proper—of which nine are as yet untouched by missionary efforts—we find, in the north-east of Peking, in a province of Manchuria, *Shing-king*, one of two foreposts of Protestant missions, three agents of the Irish Presbyterian Church and of the United Presbyterian Church of Scotland, two stations with six outlying stations and several schools and small congregations.

But more important than all statistical details is the fact, that, according to the Che-foo Convention,

* See Report of the London Missionary Society, 1879, p. 10, *sqq.*

in consequence of the murder of Mr. MARGARY, the Chinese authorities have been compelled to grant to all foreigners *liberty to travel throughout the whole empire.* As a result of this, China has, within the last few years, been traversed in all directions by missionaries, who testify to the readiness with which the people of the interior accept Christian books and tracts. Mr. M'CARTHY may here be specially mentioned (of the *China Inland Mission*), who, with a companion, made an evangelistic journey throughout the whole land—preaching even to Margary's murderers—and unmolested found his way to Burmah.* He says:—"The people of the interior are prepared to hear the Gospel. The former difficulties are to a great extent removed. During a journey of 3000 miles in China, I was not called on once to present my passport, nor had I any occasion to appeal to a magistrate for aid of any kind. Yet in every city, town, and village through which I passed, I was enabled to preach the Gospel to large numbers of people."†

What a door has now been here thrown open! A missionary of the Irish Presbyterians travelled for a thousand miles, preaching as he went, through Manchuria, till, arriving at the Russian frontier, he

* See his own statements at the Mildmay Conference, p. 255, *sqq.*

† Ibid., p. 256.

came upon a Greek missionary station. In many houses he found a good and simple catechism of Christian doctrine, which had been drawn up by the Russian missionaries.* And so the golden chain of Christian truth is linked together from one end of Asia to the other.

Looking now at the internal condition of the missions, we are assured by so great an authority as Dr. LEGGE, that *the missionaries and the missions of the Protestant Churches are held in higher estimation, among the people and the governing classes*, than those of the Roman Catholics.† Not that we would in any way wish to detract from the success of the latter, or question the sincerity of their faith, which in many cases has been sealed with their own blood. But from their false policy, as in France, of claiming, even in civil matters, certain rights over their converts,—a policy held in detestation by the Chinese authorities,—from their celibacy and confessional, which excite so much suspicion in the Chinese,—from their dependence on the Pope, and the not less distasteful practice of extreme unction, —from all these Protestants are free, and thus have brighter prospects in the future. In addition to this there are the *literary labours* of the Protestant

* See the statements of the Rev. Fleming Stevenson, Mildmay Conference, p. 219.

† Mildmay Conference, p. 175.

mission in China, first of all the translation of the Holy Scriptures, which, since the foundation was laid by a MORRISON and a MILNE, has been gradually so improved, that the copy of the Bible now circulated by the British and Foreign Bible Society will bear comparison with any other translation, as regards fidelity of contents and elegance of style. The many original productions, too, of the missionaries—such as Christian books and tracts, interpretations of particular parts of the Bible, religious and general periodicals, which have found their way from the south to Peking, into the very palace of the Emperor, editions of Chinese philosophers by Protestant missionaries,—all these, within such a short time too, will stand comparison with the scientific labours of the Romish Church. Indeed, the internal progress of missionary methods in China, by means of literary work, is very remarkable.* The Rhenish missionary, Rev. E. FABER, was instructed a short time ago by the General Missionary Conference in China to prepare an edition of the Chinese classics, with notes written in a Christian apologetic spirit. Such a work must become, through time, an indirect means of gaining over to Christianity this land of culture, for which gifted and capable labourers are especially needed.

* For further particulars see Evangel. Miss.-Magazin. 1879, p. 158, *sqq.*

If anywhere, certainly the *best* talent should be sent to China.

The brotherly and *large-hearted Catholicity* of the missionaries belonging to the different Protestant societies, must be commended as an hopeful sign of the future. For example, when the first Presbyterian Church was opened in Peking, all the Protestant missionaries there—Presbyterians, Episcopalians, Wesleyans, Independents, with their native Christians—all came together in the most Christian spirit to witness the ceremony. The Presbyterian missionary societies have even combined, all of them, to form a *Presbyterian Union*, with a common General Synod. The native Chinese Christians, however weak they in many places be, will, according to Mr. FLEMING STEVENSON, who returned in 1878 from a journey of inspection round the world, stand comparison, in part, with the best communities of Christian countries. He says,* "I have found nowhere in Christian lands men and women of a higher type than I met with in China, of a finer spiritual experience, of a higher spiritual tone, or of nobler spiritual life." Many bear about in their bodies scars and brand-marks from the tortures which they have had to suffer on account of the Gospel.† "They could cut off our heads," some

* Mildmay Conference, pp. 220, 221.

† Rev. F. T. Turner, Mildmay Conference, p. 258.

grave men said to Mr. FLEMING STEVENSON, "but they cannot behead Christ." Even recently the old hatred of foreigners has been in many places shown, which—as against a Basel station the other day—breaks out always in the form of partial persecution.

Of course it can be easily understood that, in a territory of so wide an extent, the various fields will not be equally productive. In the great *sea-ports* the preaching of the Word finds a hard soil. But still it is of great value here, for, the country people coming and going,* carry the good seed with them and help to scatter it abroad. In the *interior* of the land, the mass of the people, as a rule, listen to the Gospel with much less prejudice. During the last few years, however, by means of the *dreadful famine* in North-East China (there perished by it about twelve millions of human beings †), God has been furrowing the ground more deeply and breaking more effectually a defiant national pride. Numbers of children offered for sale at a few dollars per head, exhumed corpses eagerly devoured as food, showed, of a sudden, to this ancient people of boasted civilisation—whose common peasantry can trace back their ancestry further than any of our princes or

* According to the Rev. F. Stevenson, Mildmay Conference, pp. 217, 218.

† See Rev. F. Stevenson, "Our Mission to the East," 1878, p. 31.

nobility—that they could sink back again to the lowest grade of morality, to cannibalism.*

There, as shortly before in India, the Christians had a splendid opportunity of showing the superiority of a culture, true, ennobling, renovating to their very depths mind and heart, to the outward, superficial, half civilisation of China—the grandeur of Christian love, divinely born and self-forgetting, compared with heathen selfishness unconcealed by the gloss of mere outward education. And the Christians seized the opportunity. Thousands of pounds, collected in Asia and especially in England, were, through the missions, distributed to the perishing, with such self-sacrifice, that five missionaries fell victims to their own too great exertions.† And the aid thus rendered by the hand of Christian charity, in glaring contrast to the heartless, oftentimes dishonest, conduct of the mandarins, has opened the eyes of thousands to the inward majesty of Christianity; so that their beha-

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* See Christlieb, "The Indo-British Opium Trade and its Effect," p. 43, *sqq.*

† The "Shanghai Courier" said, with reference to this, "If we contrast the labours of these men with the selfish life of the great masses of the people, we are constrained to express our highest admiration and gratitude to the former, and be thankful to have such examples given us. These men are the pioneers of civilisation and of Christianity, and have fallen, sword in hand, on the field of battle. And it is encouraging to see that fresh volunteers at once hasten to fill up the gap."

viour towards the strangers, whom they had been taught from their youth to despise, has completely changed. When the starving Chinese asked the Christian Samaritans, who journeyed from place to place, giving them assistance, "Whence do you come, and why? Who sends us this? We are quite a different people," and received the answer, "We come from Christian lands; the Christians wish to help you in your great need; whether you are a different race or not, we are all the children of the One Great Father,"—completely overcome, they were heard to exclaim, "This is new; we have never experienced the like of this!" *

"The distribution of gifts of Christian charity through the missionaries," writes Mr. FORREST, the British Consul in Tientsin, "will do actually more to promote the opening up of China than a dozen wars." As a matter of fact, some of the northern provinces, like Shang-tung, seem to be becoming more accessible to the Gospel, hundreds of individuals there being eager for Christian instruction.†

* See further particulars in the Annual Report of the London Missionary Society, 1878, p. 57, *sqq.*; 1879, p. 8, *sqq.*

† In the town of Chan-hua (province of Shan-tung) these at present number 300 to 400. See Chronicle of the London Missionary Society, March 1879, p. 57. According to the periodical, "Spirit of Missions," a large and splendid temple of the gods was, in a district of the north, placed at the disposal of the missionaries, as a token of gratitude. They at once turned it into a Christian church. For Mr. Forrest's report, see "China's Millions," November 1879, p. 134, *sqq.*

And the moral effect of this practical proof of Christian charity is the more cheering, that in perhaps no other land of heathendom has belief in the unselfishness of Christian love—the Christians are to blame for it—been made so difficult as in China, which groans under the withering *curse of opium.* Let it never be forgotten that, in addition to all the other hindrances which the work of evangelisation has to encounter, there was added here, more than a quarter of a century ago, that of the opium trade. An offence, resulting as it does in the physical, moral, and spiritual ruin of China, great enough to make a heathen disbelieve for ever in the possibility of any good intent on the part of Christians. This traffic a Christian power has forced upon China, only to pay the cost of the administration of India. China hates it, and has begged often enough for its discontinuance; for hundreds of thousands of Chinese, by the curse of the opium plague, sink into an early grave!* Now at last the Christian conscience of England is raising a protest, ever louder and more general, against this crying injustice.† How far it will be attended with success

* See Christlieb, "The Indo-British Opium Trade and its Effect," pp. 12, *sqq.*, 37, *sqq.*, 63, *sqq.*

† At the close of the addresses on missions at Basel (September 5, 1879), at the Seventh General Conference of the Evangelical Alliance, the following resolution, proposed by myself, supported

cannot be predicted, considering the critical state in which Indian finance is at present placed. The prejudice of the Chinese against all that comes from England, and against missions in general, fostered though it be by the opium trade, is beginning to give way since Britain came to the help of the famine-stricken districts. The Chinese Government instructed their ambassador in London to return thanks publicly to those who had so philanthropically rendered assistance. "The preliminary quarrying of stones," as it was often called, is now being transformed into the work of building.

And with a glance at JAPAN we close this survey

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by the Rev. W. Arthur (London), and Herr Th. Necker (Geneva), and signed also by the Secretaries of the English Branch of the Evangelical Alliance, was passed unanimously :—

"That this Conference, prompted by the reports laid before it as to the present state of Evangelical Missions in China and India, expresses its full sympathy with the efforts for the suppression of the opium traffic which have been made during many years past, and desires to support the protests against this trade which from time to time have been raised by various evangelical and missionary Churches, and by many distinguished friends of Christian missions.

"The Conference unites with their English brethren in declaring this long-established trade to be a crying injustice against China, a cause of offence which deeply injures the honour of the Christian name, both in Christian and heathen countries, and especially an immense obstacle to the spread of Christian missionary work.

"The Conference feels constrained to place on record its conviction that a change in the policy of England as regards this traffic is urgently necessary, and it instructs its President to bring this Resolution to the knowledge of Her Majesty's Secretary of State for India."

of the fields of Protestant missionary work. On this "Land of the Rising Sun," thrown open by the commercial treaties of 1854 and 1858 with America and England, the dawn is at length breaking. In 1859 and 1860 Japan was first entered by *Protestant missionaries from America,*—an ordained missionary of the Protestant Episcopal Church, three of the Presbyterian Board, and three of the Reformed Church of America. The work began with instruction in government and private schools, where, however, permission to give systematic religious teaching was not at that time granted.* Nor from 1859 to 1872 was the preaching of the Gospel permitted in public, but only privately in houses. Still from the schools the Christian leaven began to work. Then the Scottish and American Bible Societies began to send out agents. Chinese Testaments and tracts speedily found a wide circulation, large chests of them being often sold within a few days.† Soon afterwards other societies—American (the Boston American Board in 1869, the Episcopal Methodists, and, more recently, the "Evangelical Union," Cleveland, Ohio), Scottish and English—found their way into Japan, which, with its unprecedentedly quick adop-

* According to the report of the Rev. Dr. Ferris (of the Reformed Church of America) at the Mildmay Conference, p. 238, *sqq.*

† According to Mr. W. Slowan, of the National Bible Society of Scotland; Ibid., p. 260; Ferris, p. 243.

tion of Western civilisation (agreed to in 1869), was being involuntarily made accessible for the propagation of the Gospel, and ever less able to enforce the laws formerly enacted against Christianity. But the baptism of the first convert,* in 1865, although undisputed, remained for some time the solitary instance of the kind.

It happened in January 1872, during the week of prayer, that one or two Japanese students, who had received instruction in the private classes of the missionaries, took part in the English meeting in Yokohama. "After portions of the Acts of the Apostles had been read and explained, they fell on their knees, and were heard to beseech God with tears that He would pour out His Spirit on Japan, as once He did on the first assembly of Apostles. These prayers were characterised by intense earnestness. Captains of men-of-war, English and American, who witnessed the scene, remarked, 'The prayers of these Japanese take the heart out of us.'† Thus the first Protestant Church in Japan was founded. A turning-point had been reached." One or two who were decided came forward with the confession of their faith, and in March 1872 the first Japanese congregation of 11 converts

* See Missionary Magazine of Basel, 1866, p. 352.

† Rev. Dr. Ferris, Mildmay Conference, p. 243.

was constituted in Yokohama. Within barely six years the 11 have increased to 1200 communicants, forming some 30 or 40 congregations. Six stations fall to the American Presbyterians, and are under the care of 8 missionaries, who in 1878 reported an increase of 220 members, making the total in this connection now 632 full members.* How much quicker has success been here than in China!

The missionaries of the *Reformed and Presbyterian Churches of America*, with the *United Presbyterians of Scotland*, formed their congregations into a *Presbyterian Union*, with a common General Synod, which at the end of 1878 included 17 congregations, with 700 adult members. In the service of the Union there are—under the oversight of the missionaries—5 or 6 Japanese pastors, while the joint theological seminary possesses 25 students.† This is the largest and strongest Protestant body in Japan, and it is increasing, especially in the capital, *Yedo* (or now Tokio), and in *Yokohama*, and contemplates extending the work as far as Corea. Of the remaining Protestants in Japan, the greater proportion is in connection with the American Board in and around *Osaka* (south-west

* See Annual Report of the Board of Foreign Missions of the Presbyterian Church, 1879, p. 71.

† Rev. Dr. Ferris, Mildmay Conference, pp. 243-244.

from Yedo), *Kioto* (where there is a seminary, presided over by the missionaries), and *Kobe*. Already 3 principal and 5 outlying stations have been founded with 10 congregations, in which 10 missionaries, 4 medical missionaries, and 24 female teachers are engaged in work. These last not only teach in the schools, but take part in the work of evangelisation with great success. To this is due the fact—a remarkable one in a mission so young—that already there is a comparatively large number of native women in full Church membership. Delegates of this society formed (in January 1878) a native Missionary Association for the promotion of the work of evangelisation.*

The rest of the Protestant Christians are divided between the missionaries belonging to the Protestant Episcopal Church, the Methodist Episcopal (with 7 stations; Yokohama, Tokio, Nagasaki, Hakodate, &c.; 7 missionaries, 12 native assistants, and a total of about 200 members †), and the Baptist Church, all of America; as also the Propagation (4 missionaries) and Church Missionary Society, in connection with which last there are in five stations (especially Nagasaki, their oldest station, Tokio, Osaka, &c.),

* See Annual Report of American Board, 1878, pp. 85–92.

† According to Annual Report of the Methodist Episcopal Church, January 1878, p. 160, there were 114 full members and 110 probationers.

8 missionaries, 128 native Christians, and 4 schools.* The English Baptist Missionary Society, too, is about to commence a mission of its own in Japan. Connected with these missions, there are about 30 Christian schools for girls and boys, with upwards of 800 scholars. Nearly every mission has what may be called a High School for girls, and these institutions are popular. The Gospels have been translated into Japanese, and thousands of copies distributed; the translation of the whole of the New Testament is approaching completion. The committee on translation is composed of representatives of nearly all the missions.† A Christian magazine is published monthly by the American Board, and circulated in all parts of the land.

Since 1878, the number of *Protestant ordained missionaries* in Japan, in connection with 10 American and British societies, has increased to 66,‡ of the unmarried female teachers to 38. The regularly-organised Protestant churches now amount

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* Abstract of the Report, 1879, p. 18.

† See Rev. Dr. Ferris, Mildmay Conference, p. 244. Church Missionary Intelligencer, January 1879, p. 58. In May 1878, a general Missionary Conference took place in Tokio, chiefly with a view to introduce a uniform translation of the Bible.

‡ Inclusive of the missionaries' wives, the medical missionaries, and the independent female teachers, the total number of American and European workers is already over 160. See Missionary Herald, November 1879, p. 441.

to 44, 12 of these being self-supporting and 26 partly so. There are 1761 *adult communicants* and about 5000 Christians, all of whom are everywhere being trained to self-support and personal activity. Along with 9 ordained pastors, there are 150 catechists and other native assistants at work in the thirty-five chief stations and the fifty-nine outlying ones, while in the three theological seminaries there are 173 young men being educated for the ministry.* And all this, be it remembered, in a country the government of which, in the beginning of the seventeenth century, after it had driven out the Portuguese and massacred the native (Catholic) converts, prohibited all Christians, under pain of death, from ever setting foot on its soil, and in open proclamation declared, that even if the King of Portugal, "or the God of the Christians Himself should transgress this law, he would pay the penalty with his head." Now ruined Buddhist temples supply the wood for the erection of Christian churches.† Even in the state prisons Chris-

* According to the statistics of the General Missionary Conference in Tokio, in 1878. See Church Missionary Intelligencer, January 1879, p. 58; Allgemeine Missions-Zeitschrift, 1879, p. 236.* Rev. Dr. Ferris, Mildmay Conference, p. 243, estimates the aggregate number of Japanese Protestant Christians, in 1878, at about 5000. The rapid increase of church members is proved by the following figures:—In 1872, 20; 1875, 538; 1876, 1004.

† Der Christliche Apologete, May 5, 1879; Der Christliche Botschafter, October 15, 1879.

tianity has found an entrance, as the recognised means of reformation.*

But the land is still *far from being all open.* Missionaries and foreigners of every kind are permitted to reside only in the towns mentioned in the treaties. Special permission must be sought —and is often granted—to dwell elsewhere. The old laws against Christianity have not yet been repealed, and the distrust of strangers is ever plainly discernible among the governing classes.† The Buddhist clergy, provoked by the missionary zeal of the young Christian communities, are—as a counter-move—about to send missionaries to Europe and America, for the purpose of propagating their own religion,‡ and some of our modern philosophers are doing their utmost to prepare the way for them. A Russo-Greek mission, too, is advancing steadily in the north, having already made about 3000 converts. But among the educated classes here, as in India, it is *scepticism*, with all its irreligious influences, imported by American and European teachers into the state schools and universities of Japan, where it now predominates,

* Annual Report of American Board, 1878, p. 87; Evangelistic Missionary Magazine, September 1879, p. 388, *sqq.*

† Annual Report of Board of Foreign Missions of the Presbyterian Church, 1879, p. 72, *sqq.*

‡ Cf. Allgemeine evangelische Lutherische Kirchen-Zeitung, April 11, 1879, p. 359; May 11, p. 10.

that is making most alarming progress.* Though the priests of the old religious systems are openly scoffed at, yet there is here a new and serious hindrance to the reception of the Gospel. The old battle at home, between faith and unbelief, must be fought over again afresh here, at the extremest frontier of the Church, on the ground of heathen civilisation.

Yet the general impression left by this mission, young though it be, is a very hopeful one. After the suppression of a somewhat serious rebellion, reform† and missionary enterprise are proceeding quietly on their way. When, then, in a land on the throne of which the family of Mikado has—in spite of one or two storms—sat for twenty-five centuries (a circumstance unexampled in history and unparalleled even in China!), a country therefore not much given to change,‡ we see there,

* Cf. the remarkable address by a Japanese candidate on "Scientific Education in Japan;" Missionary Herald, October 1879, pp. 365–370.

† According to the most recent proclamation of the Prime Minister, "the religion of Japan is no longer to be looked upon as a particular and large partition of the state, but merely as a branch of the ministry of the interior" (Allg. ev. luth. Kirchen-Zeitung, November 1879, p. 1077), which very probably signifies the gradual withdrawal of government support, and accordingly the ruin of the old religions of the land.

‡ Cf. specially the treatise by the Rev. Dr. Clark, "Ten Years in Japan," Missionary Herald, November 1879, p. 435, *sqq.*, and p. 442. The present emperor of Japan is the 121st of his line! See H. Stevenson, "Our Mission to the East," 1878, p. 8.

before our very eyes, in a few years so many new influences making way, and among them the Gospel taking such deep root, we may then, looking at Japan, as over the whole field of Protestant missionary labour, exclaim, with thanks to God, "Yes, the day is breaking!"

And now, lastly,—

IV.—One or two Hints and Wishes with regard to the Duties and Aims of the Immediate Future.

These we shall mention, in so far as they have been gathered during our long wandering through the many forms of Protestant missionary work, and pressed upon us by a consideration of the relations in which the different societies stand to one another.

The present condition of missionary labour shows that those who prosecute it, though they have learned much, have much still to learn. First of all, *the friends of missions at home,* in pronouncing judgment on the missionary operations of the present day, must remember that the work is the greatest and most difficult in the world. If on a question of missionary enterprise a Paul and a Barnabas could part "in sharp contention" (Acts xv. 39), we must not wonder when, at the present day among Christians, opinions as

to the means and instruments, the ways and methods of work, should often be widely different. Nor must it be forgotten, that every missionary field demands its own particular kind of treatment. Rules universally applicable may be established theoretically, no doubt, but not easily put into practice. Many a good friend of missions has, as directors have more than once complained, only introduced confusion by his well-meant *suggestions*. Whoever has had any deep insight into the nature of the difficulties here, or any practical experience of them, will be slow to make new proposals, and certainly will avoid all those which would depart from methods now become historical. In missions, as in education, new experiments are, for the most part, dearly bought. And how often do these arise from an *impatience* which forgets that *Deus habet suas horas et moras*, and does not enough keep to the true path for support: "In quietness and in confidence shall be your strength"? Whoever seeks to promote an interest in the kingdom of God at home, will much aid its growth abroad. On the local press, for example, the friends of missions might, and should, exercise a much greater influence than heretofore, by sending in interesting details written in a Christian spirit.*

* This, too, is the opinion of Warneck, "Belebung des Missionssinnes," p. 70.

With regard to the relation of theology, more particularly of practical theology, to missions, I shall omit here all reference to the great duty of developing *a science of missions;* for, as far as any theory of principles and methods is concerned, it is still in a preparatory state. The stones with which to build are, as yet, only being collected. A systematic comparison of missionary methods is at present not practicable, inasmuch as the great proportion of the necessary material has not been gathered; and it is much to be desired, that all the great missionary societies would publish and make accessible the principles of their methods of labour, and the general rules which they, after lengthened experience, have thought proper to put into the hands of their agents. This, *e.g.*, the Church Missionary Society,* the American Board,† and the American Baptist Missionary Union,‡ have begun to do. Only thus can the science of practical theology obtain reliable data to go upon, and so exercise an entirely different influence on the development of preaching and evangelistic work than it has heretofore done.

Young theologians—in Germany, at least—are apt

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* See a Brief View of the Principles and Proceedings of the Church Missionary Society, new edition, May 1877.

† See Missionary Tracts, No. 1: "The Theory of Missions to the Heathen," and No. 15: "Outline of Missionary Policy," &c.

‡ See, *e.g.*, the Reports of a Special Committee of the Executive Committee of the Missionary Union, March and November 1878.

to concentrate their attention on particular historical and critical questions of detail of quite secondary importance; indeed, they are often accustomed to judge of the entire progress of theology by the newest little discovery or hypothesis of scholars, without ever having had their attention called to the advance of the Church of Christ as a whole. They should, more than has yet been done, have the true and broad idea of the kingdom of God set before them, in order that in their ministry they may take a warmer interest in the progress of the Gospel, and no longer regard the assistance derived from the congregation (in missionary meetings, &c.) as an *opus supererogationis.* The command of the Lord goes beyond even what is laid down by the forms of the Church as indispensable!

In the *relations of the different societies to each other,* many things which have come under my own observation compel me to express a wish—which I would fain put in the form of an entreaty—that *the various associations would seek more than they yet have done to learn from each other!* As it is, none has as yet enough profited by the experience of others. Many look for precedents nowhere but in the pages of their own history. Thus the disinclination which exists on the part of the Episcopal Church of England, to take any special recognition of the missionary literature and practices of Non-

conformists, has led to many a failure and to the repetition of not a few mistakes—mistakes which might have taught valuable lessons. And doubtless the same thing has happened *vice versa*. LIVINGSTONE says of a High Church missionary bishop in South Africa, "At home his sectarian prejudices seem to have prevented him acquiring any knowledge of missionary work, and he begins with a poor savage, as pitiably ignorant of native character, as if no one had ever penned his experience in such matters." *

A bishop of the Propagation Society some years ago made a journey into Swaziland (South-East Africa), under the impression that he was the first who had ever attempted to bring the Gospel within the reach of the stalwart natives. He seemed never to have heard of the successful labours of ALLISON there or of the travels of MARENSKY and HARDELAND.† And since the different societies neither know nor care to know much of each other, can we be surprised that—here and there at least—their representatives do not always work very cordially with each other?

In particular, *the societies of different lands take remarkably little notice of each other*, especially when

* "Missionary Sacrifices," the Catholic Presbyterian, No. I., January 1879.

† See Allgemeine Missions-Zeitschrift, 1874, p. 202.

diversity of language forms the barrier, the overcoming of which is attended with no little difficulty for our good friends in England, in spite of their annual tours on the Rhine and in Switzerland. It may, with nearly perfect truth, be said that what is not translated into their language, has for them no existence. Every society has, doubtless, enough and more than enough to do with itself; they must all of them have their own periodicals, promoting their own cause and reporting their own work. But, surely, there is a common interest for all. And it is therefore not unreasonable to ask that, at least, the larger and more scientifically conducted magazines of the great missionary societies should endeavour, in addition to chronicling the labours of their own society or denomination, to pay more attention to Protestant mission work in general, in order to open the eyes of the better-educated Christian public to its extent, and to transform their sectarian interest into an interest for the kingdom of God; as in Germany is done by the "Evangelisches Missions-Magazin," and the "Allgemeine Missions-Zeitschrift."

But how astonishingly little attention have the large English missionary magazines paid to the labours of Germans! I wish to expose no one to ridicule, but what exhibitions of ignorance of all non-English missionary history are often to be found in the missionary literature both of England and America!

What is to be said when, in the catalogue of literature given in the English General Missionary Encyclopædia, all mention of German works is nearly completely wanting? How seldom—doubtless through too great press of work—do the secretaries and directors of societies.* endeavour to acquire a general knowledge of Protestant missionary labours at the present day,—which just in their position is so desirable! The great *General Missionary Conferences*, in New York, 1854, then more particularly in Liverpool, London, Allahabad, Shanghai, and on the European continent in Bremen, have been the means of effecting some improvement in this direction. They have all given cheering confirmation of the fact, that increase of brotherliness among the representatives of the different societies is for all of them increase of strength.† Let such conferences be kept up at suitable intervals, for they are a source of blessing and encouragement to labourers both at home and among the heathen. I am glad here to be able to speak in commendation of a practice prevalent among the directors of nearly all the London missionary societies, that of assembling together once a month for prayer and exchange

* Those of the American Board, of Boston, form a praiseworthy exception. It is to be hoped that there are others still.

† Cf. the address delivered by the late Dr. Mullens, "On the Increased Co-operation of Missionary Agencies," Mildmay Conference, pp. 22-27; Allgemeine Missions-Zeitschrift, 1879, p. 180.

of thought on questions connected with missionary work. In this way much controversy is either avoided or nipped in the bud, and the giving of undue and offensive prominence to denominational peculiarities and interests prevented. Similar monthly reunions of missionaries take place in Madras, Calcutta, and Bombay.

With regard to *missionary literature and magazines* I shall say but little, omitting many wishes to which expression might have been given. For a long time such publications were—and even in some places now are—behind the times in outward form and style,—a serious hindrance to their circulation among the educated classes. Their compilers have been often enough warned against all indulgence in over-colouring, and "the serving-up of sweetmeats, which are enticing and delicate, but apt to spoil the stomach,"* and requested to confine themselves to the *strictest moderation and objectiveness.* More especially in England and America, it would seem as if such requests were not superfluous. All endeavour to present only what is full of interest and excitement, besides lowering the taste of many friends of missions (cf. the reading public of America, so greedy of sensational news), leads to the addition of entirely uncritical and unwarrantable embel-

* See *e.g.*, Graul, "Nachrichten der Ostindischen Missions-Anstalt," 1867, pp. 168–170.

lishments, which put a dangerous weapon into the hand of the enemies of missions. In the more recent missionary narratives it is pleasing to observe, that a decided advance has been made on the former unthinking enthusiasm towards greater moderation and calmness.*

It is particularly to be desired, that there should be *more uniformity in the method of dealing with the tabular statistics of missions.* In the compiling of these very diverse principles prevail among the various societies,† both as regards the quantity of statistics given and the manner of calculation and classification. Many annual reports give, as a matter of principle, no figures, while others deal in them too much. In the first case the labourers are, under certain circumstances, too little incited to effort; in the latter they are strongly tempted to use every exertion, for no other purpose than to increase their numbers by a particular time of every year. Would it not be better if each society were to draw up, say every five years, the exact statistics, with detailed reports of their present condition; whilst in the interval only the more important events of the

* Cf. Dr. Kalkar's observations in his "Geschichte der Christlichen Mission unter den Heiden," recently published, Preface i., pp. iv.–vi.

† See also Grundemann's remarks in the collected documents of the Evangelical Alliance in New York, 1873, p. 592.

preceding year should be chronicled along with the budget?

Now, I have a request to make of several Methodist and Baptist societies, with respect to their annual reports; and in making it I know I am speaking the mind of many besides myself. I shall subjoin it to one made on a former occasion,* which, however, has yet to be granted. In their reports there surely should be a *sharper distinction drawn between missions in heathen lands and the work of evangelisation in Christian countries!* It cannot fail to give offence or cause pain, when, *e.g.*, one page contains the reports of missions in New Zealand and Polynesia, and the next of those in France and Germany; or when missions in Norway and Italy are put between those carried on in Southern India and Japan; or when A. B., on the list of agents, figures as a missionary among the Zulus or Papuans, and B. C., beside him, as engaged in mission work in Würtemberg or Switzerland!

It is abundantly evident, too, how important and desirable, in the interest of missions, indeed for the

* At the meeting of Alliance in New York, I requested that they should at least appoint "the preachers and evangelists, whom they send to Protestant countries, to such places where the pure Gospel is not preached, where the Church of the country either does not do her duty, or else has not as yet been able to do so for want of labourers. Cf. my letter to the 'Christlicher Botschafter' (Cleveland), dated January 21, 1874."

whole character of the Protestant Churches, that there should be *more uniformity of practice* in questions which are neither confessional nor connected with any denominational peculiarity. For example, in the treatment of caste (see above), of polygamy, slavery, and, as far as possible, in the matter of baptism, especially in the case of societies whose work lies adjacent to each other in the same territory. As, however, this, with existing differences in dogmatic and ecclesiastical views, is not always possible, an attempt should be made *amicably to divide the field of labour*, and to come to a friendly understanding on that fundamental principle of missionary courtesy, never to encroach on another society's sphere of labour, except when called to aid in drawing the Gospel net. The importance of this principle, too, should be impressed on private missionaries, so that, by friendly help and support, they may lend at least moral assistance to the labours of the neighbouring societies. Complaints concerning the violation of this principle, chiefly by the missionaries of the Propagation Society, are, unfortunately, constantly to be heard.

A very frequent source of distrust and misunderstanding between the representatives of the different societies is, *the wrong position which a society takes up at the commencement of its work, in a territory where others are already engaged;* and this remark is equally

applicable to the work of evangelisation in Christian lands. In a mission newly started, too little attention is often paid to character in the reception of Church members and the ordination of native agents, in order that progress may be as rapid as possible, and that there be some tangible results to show to the impatient friends at home. Individuals who have been excluded from other stations, or in some way been subjected to Church discipline, flock around the newly-arrived missionary, and in a short time a whole congregation of such persons is formed. Sometimes, indeed, those whose services have been dispensed with in other places, are found here occupying important positions, with salaries even larger than they had before. How necessary is it, that here there should be, first of all, a brotherly understanding with the representatives of the older societies! How much to be desired here, as in other cases, *the disappearance of special denominational interests behind the one common task of bringing, in peace and without offence, salvation to the heathen!* In other words, apart from the gain to any particular Church, without rivalry or spite, and simply for the sake of Christ's kingdom, to rejoice in the successful progress of our neighbour. Is not the injunction given specially to the messengers of Christ: "Look not every man on his own things, but every man also on the things of

others"? And whoever himself, honestly and unselfishly cares for the good of others, best provides for his own interest. Of course each denomination—as the history of missions only too clearly shows—believes itself, in confession, worship, and constitution, to be relatively the most perfect. But let none put prominently forward its own special *charisma*, its peculiar gifts and mission, without, in Christian humility and modesty, acknowledging, as a Church, *the limits* of its powers and capabilities, which may often end just where those of another denomination commence. Thus it will best learn what are its needs, and what its capacities for improvement.* As in a parliament, the deputies are concerned not only with the particular interests of one district, but with those of the whole country, so "Christ's representatives," the missionaries, must attend to the affairs, not of their own Church merely, but of the whole kingdom of God. However many the divisions, it is all one army, under one Leader, and against one enemy. Let, then, the directors of the different Protestant societies, while retaining, and with perfect justice, the peculiar advantages of their own particular Church, seek to impress upon the missionaries this idea, in order that, with the neces-

* See Christlieb, "Der Missionsberuf des evangelischen Deutschlands," pp. 15–32.

sary self-assertion they may unite true self-denial and careful consideration for others!

But true Protestant liberality towards our fellow-soldiers * stands intimately connected—as has formerly been hinted—with wisdom in teaching and respect for the national character and customs of the heathen, so far as these are justifiable. Missionaries must learn, more than they yet have done, *to accommodate the worship and constitution of their own denomination to the peculiar genius and wants of the people among whom they labour.* These they must endeavour to satisfy first, and not the sectarian fanatics at home, who would at any price make all, even the smallest detail, incumbent on the converts. It may, after a time, become abundantly evident that, from its natural disposition, history, customs, and habits of life, one heathen people may be inwardly predisposed to this kind of Protestant worship, another to that, whilst for a third a special ecclesiastical form or combination of forms must be introduced.† And here it is that the *divisions of*

* It is very cheering to hear that the Lutheran mission, too, exhorts to this, *e.g.*, "Nachrichten der Ostindischen Miss.-Anstalt zu Halle," 1877, p. 13: "Teach Lutheran friends of missions to rejoice in the extension of the kingdom of God on the wide earth, whoever it be that preaches Christ; that is true liberality and manysidedness."

† Cf. *e.g.*, the peculiar combination of a Congregationalistic and Presbyterian constitution in the numerous mission congregations of the American Board in Turkey. See above.

the Protestant Church and its missions again turn out to be a blessing. The manifold variety of our Church forms enables us to meet the most diverse peculiarities and wants of heathen peoples, if we possess wisdom and self-denial enough to give to each the Gospel in the form which best suits it, with the liberty necessary for its development. Let every section, then, of the Protestant Church seek out the field of labour to which it is best adapted, and to which, therefore, it has a special vocation! The different denominations, with their manifold gifts and graces, and without renouncing any of their distinctive principles, will then, *in brotherly co-operation, form one great imperial army,* able to conduct a mission truly œcumenical and wide as the universe. For the promise of extension throughout the world and eternal duration was not given to this Church or to that, but to the one pure Gospel.

But what we require is *more quality, than quantity, in the missionaries sent out.* And this, even as regards the question of funds, remains the chief requisite for the future. A few self-sacrificing missionaries, full of the Spirit of God, with a keen penetration and a firm will, coming amongst a people whom, in spite of their errors, they bear on their hearts in love,—such are of more value, and obtain more enduring results, than a great many less capable! And, as men somewhat after the stamp

of the apostles, they will possess wisdom and tact enough to respect the peculiarities of the natives, and, from the very first, to insist only on what is absolutely necessary; leaving, among a people with its entirely justifiable prejudices, in non-essentials room for the development of a Christian Church, which will contribute to the glory of the one Blessed Lord. But further, and this remains our other *ceterum censeo*, more especially in the case of German missions, inasmuch as the heathen-Christian communities form a special link in the chain of parent and filial churches for all time coming, the missionaries will incessantly urge the necessity of *aiming at self-support*, both as regards means and native talent. Thus the work of evangelisation, introduced from without, will become indigenous, and self-support gradually pave the way for self-extension by missionary operations conducted without any extraneous aid.

Yes, the present is, thank God! *a century of missions*, such as never has been. In it the age of *world-wide* missions has begun. More than all generations on whose dust we tread, can we to-day take up the psalm, "All the ends of the earth have seen the salvation of our God!"

"I have," said the Rev. Mr. PARKHURST, after he had made a journey round the world, "nowhere seen a *new* heathen temple; they have been all old and

dilapidated." What cheering news this for the friends of missions! But how great the *responsibility* resting at such a time on the Churches at home which God has so highly honoured, that He has thrown wide open the gates to them, trusting that the present generation of Christians would hear His voice, understand His meaning, and follow! And however ample may seem the forces, and the whole present staff of workers, which Protestant Christendom employs for the accomplishment of her work, it stands *to the magnitude of the task*,* to the thousand millions of unconverted heathens and Mohammedans in an ever-*vanishing proportion!*

As lately Mr. FLEMING STEVENSON, the missionary secretary of the Irish Presbyterian Church, after his return from a circumnavigation of the globe, and an inspection of all the principal mission fields, exclaimed, with deep emotion, at a great meeting, "If only people would think of the tremendous magnitude of the mission work to these people,—the Brahmins, the Buddhists, the Mohammedans,—with all their power of culture, with all their literary attainments, and with their ingenuity and subtlety, they would never have dreamed of fighting them with those slight forces which all the Churches

* See, too, the treatise, "The Wide Work and Great Claims of Modern Protestant Missions," Mildmay Conference, p. 407, *sqq.*

together sent out." * Let us carry away from our wide survey this *rebuke* for our lukewarmness and neglectfulness in the cause of missions!

One more *incentive*, in view of the condition of matters *at home*. The preaching of the kingdom throughout the heathen world is accompanied with the decline of faith in Christendom. That word of the Lord, "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. xxiv.), follows directly on the mention of the false prophets who shall deceive many, the abounding iniquity and the love of many that shall wax cold. If these two things,—the spread of belief without and the declension of faith and love in many places within,—be becoming increasingly characteristic of our age, *then we need missions more than ever, as the justification of Christianity in the times preceding the end.* The weapon of attack is at the same time the shield that defends. Missions, that is to say, the embodied courage of the Church, the touchstone of her faith, of her unchanging hope,—*missions, the world-subduing Christianity of deed,* of witness-bearing, of self-sacrificing love,—*are their own best apology.* And therefore we need them ever more

* See the Transactions of the United Presbyterian Synod in Scotland, 1879; *e.g.*, *Daily Review*, May 8, 1879, p. 6.

and more, to confirm the truth of the promises of Scripture and thus repel the attacks on the Divine Word. All mere earthly wisdom, wisdom according to the flesh, be it that which makes a God of this world and of life, or that which despairs of both; all speculation of the mere present, of pride and selfishness,—of all this, missions must help to discover the foolishness, as they must aid in unanswerably proving the superiority of the Gospel and a true Christian culture to all human means of education. Yes, missions are, under the guidance of God, destined to solve many problems which have puzzled politicians. What contributes most to the solution of the dark Indian question in America?—The Gospel and missions. What will most completely clear up the Oriental question, and those relating to East India and China, beginning to appear behind it?—The Gospel and missions, the spirit of Christ, that is, the spirit of serving, saving, life-giving love!

And it is high time that Christendom should more generally be aware of this, and that all colonial governments at last come to see how their former —in some places still existing—indifference, or even hostility towards missions, has brought upon them the heavy loss of influence and respect, yes, of men and money, which a decidedly Christian and sympathetic bearing towards missions would have saved

them. If we believe in the destroying power of sin, we will not deny that the heathen, the longer they are left to themselves, must only sink the deeper. Many tribes are dying out, not a few are already extinct, and their death is a heavy charge against a missionless Christianity.

But along with those rebukes and incentives to zeal in the cause of the kingdom, let us take to ourselves the great *consolation* also, *that to-day, as never before, the work is advancing;* that the Lord, in many places, is opening up more plainly than ever a way for His cause, and is even using our errors for its promotion. The nearer the end comes, the more rapid the advance. And when missions shall have embraced the world, then will be "the last days." If in the history of missions there have been times when the consummation, long prepared for, was seen to hasten, as if in mockery of its former slowness,—in our age of universal missions it will be seen, ever more widely, that *the long and laborious process of undermining the chief strongholds of heathenism, will one day be followed by a great crash.* It is not for us to speak of seasons, but may we not say, in view not only of the South Seas and America, but also of Africa, India, China, and Japan, that, in spite of our many faults and weaknesses, we are approaching a time when *a harvest will be gathered, which will be infinitely*

greater than anything hitherto secured! Yet a little while and the day will break; already the shadows flee and the sky reddens to the dawn!

And, for our own encouragement, in prayer and in confidence we would call aloud to the heathen world:—

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee!" Yea, "the Spirit and the Bride say, Come! And let him that heareth say, Come! Amen. Even so, come, Lord Jesus!"

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